



॥ श्रीः ॥

भोषान्तर प्रयोगसरणिः ।

(प्रथमोभागः)

**17114**

पेन्नत्तूर् सुब्रह्मण्य कलाशालायां संस्कृताध्यापकेन  
वै. कृष्णमूर्तिशास्त्रिणा विरचिता

द्वितीयं मुद्रणम्



प्रातः प्रातः जा हवी वारि भक्त्या  
गाहं गाहं हृतनित्य क्रियेभ्यः  
पुष्पैराद्यं पूरुषं पूजयन्धः  
पूतात्मभ्यो भृसुरेभ्यो नमोऽस्तु ॥

—*Visvagunadarsa.*

## PREFACE.

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My object in publishing this small hand-book has been to assist the students in the work of translation. I claim no originality in the setting or arrangement. The book has been planned more or less on the late Dr. Bhandarkar's two books of grammar, of which this is intended to be a companion. As the book is primarily intended for the High School students I have avoided as far as possible difficult or involved words and have also made the glossary comprehensive. It is my earnest desire that the book should prove useful to students and if it proves so, I will consider myself amply rewarded.

MYLAPORE, }  
15 - 6 - 32. }

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# A FIRST COURSE

## V SANSKRIT TRANSLATION

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NOUNS ENDING IN अ, इ, उ, and ऋ.

PRESENT TENSE.

EXERCISE 1.

1. God protects. 2. Two servants enter. 3. I conquer. 4. Leaves fall. 5. He drinks water. 6. I see a monkey. 7. King punishes (the) wicked. 8. Tigers eat flesh. 9. Warriors carry swords. 10. God creates (the) world. 11. Beggars glean rice. 12. He burns (the) wood. 13. I understand (the) truth. 14. You (two) count (the) books. 15. The caravan goes to (the) town.

EXERCISE 2.

1. I bow to God. 2. You (two) nourish (the) people. 3. Servants bear loads. 4. The goldsmith makes gold. 5. A crow eats oblations. 6. They see

(the) elephants. 7. Hari covets money. 8. I leave (the) bird. 9. You (two) steal eggs. 10. Servants sprinkle water. 11. Bears eat men. 12. Men dwell in houses. 13. He calls by (his) hand. 14. Trees grow in (the) garden. 15. Govinda remembers his friends. 16. The calf follows (the) cow.

### EXERCISE 3.

1. Servants draw water from well. 2. Kings give wealth to wise men. 3. Krishna adorns (his) body with jewels. 4. He cuts (the) tree with (his) sword. 5. Men speak with (their) mouths. 6. Gopal pleases (the) king with presents. 7. Poets extol kings with verses. 8. He errs from (the) path of virtue. 9. I see (the) river from (the) window. 10. He gets angry with Hari. 11. The horses drink water from (the) lake. 12. The general speaks to (the) soldiers from (his) chariot. 13. Pupils rise from (their) seats. 14. He leaves (the) town for (the) forest. 15. The clouds rain from (the) sky. 16. Hari brings flowers from (the) garden. 17. The husbandmen plough (the) fields for corn. 18. Krishna gives sweetmeats to (his) friends. 19. The tiger tears (the) deer by (its) claws. 20. The King goes to (his) palace with (his) ministers. 21. The charioteer drives (the) horses. 22. The rich man gives food to (the) poor. 23. They (two) wash (their) faces with water. 24. The warriors throw arrows from (the) sheath.

## EXERCISE 4.

1. Beasts of prey roam in (the) forest. 2. Diseases afflict Rama. 3. The fishermen drive (the) boat by (means of) oars. 4. In summer men drink (the) water of (the) cocoanut. 5. In India men live in villages. 6. The traveller drinks water from (the) spring. 7. The Vedas praise (the) creator of (the) world. 8. I see (two) boars on (the) top of (the) mountain. 9. The young ones come out of (the) eggs. 10. A thunderbolt falls from (the) sky. 11. The preceptor preaches duties to (the) pupil. 12. You (two) censure Hari for (his) misconduct. 13. The washerman washes (the) clothes in (the) tank. 14. (They) cook (their) food by fuel. 15. The lake appears beautiful by (means of) lotuses. 16. Kings go to (the) battlefield by chariots. 17. The scholars recite Vedic hymns in sacrifices. 18. They (two) dig (the) ground with a spade. 19. Kings protect (the) good from (the) wicked. 20. I see a sword in (the) hand of (the) soldier.

## EXERCISE 5.

1. A pupil follows (the) preceptor. 2. Rama conquers (his) enemies with (his) arrows. 3. The umbrella protects from (the) sun. 4. There is a stain in (the) moon. 5. Monkeys climb (the) trees in (the) garden. 6. He bears (the) load by (his) head. 7. The servant returns from garden with flowers. 8. Trees

grow on (the) banks of rivers and lakes. 9. You (two) deserve respect. 10. Misery results from ignorance and sin. 11. Krishna beats (his) servant through anger. 12. The child dances with joy. 13. A wise man crosses (the) world through wisdom. 14. Ascetics contemplate God for absolution. 15. Parrots fly from tree to tree. 16. The child counts letters. 17. The warrior gets down from (his) horse. 18. A fool transgresses (the) words of (his) preceptor.

## NOUNS ENDING IN अ, ई AND ऊ

### EXERCISE 6.

1. Kings protect (their) subjects from obstacles.
2. The maid servant brings garlands of flowers for (the) queen.
3. The daughter of (the) king learns dancing.
4. The subjects obey (the) commands of (the) king.
5. Rama plays with Sita in (the) garden.
6. The peacocks dance in (the) rains.
7. I rejoice at (the) beauty of (the) garden.
8. The messenger returns from Kausambi with news.
9. In (the) beginning of (the) night (the) moon rises in (the) east.
10. I begin (the) worship of (the) deity.
11. Arts increase by industry.
12. The well is two coss (krosa) from (the) city.
13. Travellers sit in (the) shade of trees.
14. Sakuntala wears a garland of flowers round (her) neck.
15. There is sweetness in Krishna's speech.
16. The general leads (his) army

to (the) battlefield. 17. The queen gets angry with (her) maid servants. 18. Water quenches thirst. 19. The establishment of schools is for (the) benefit of students. 20. The storm uproots (the) trees in (the) garden. 21. The God of wealth lives in Alaka. 22. The army crosses (the) limit of (the) town. 23. The people of Mathura are rich.

### EXERCISE 7.

1. Sita enters a bower of creepers. 2. The stars shine brilliantly at night. 3. Women dance in (the) temple at (the) time of worship. 4. There are trees on (the) banks of (the) Sarayu. 5. I see (the) young of elephants in (the) streets of Avanti. 6. The young women go to (the) banks of (the) Godavari for sport. 7. The beauty of (the) garden attracts (my) mind. 8. The jackals wander in (the) night for prey. 9. The minister is proficient in politics. 10. Raghu goes with (his) army to (the) east. 11. The son pleases (his) father by (his) intellect. 12. A husband commands (his) wife. 13. The Ganges flows near Ayodhya. 14. Dushyanta sees (his) beloved in (the) garden. 15. Sakuntala gathers flowers for worship. 16. A rogue leaves aside all shame. 17. Children return from schools. 18. The woman sits with (her) husband on a stone. 19. He endures censure with patience. 20. Two virgins go to (the) temple in a palanquin. 21. The daughter-



in-law washes (the) materials for worship. 22. Intellect removes all distresses. 23. Gowri faints on account of pain.

### (PASSIVE FORMS)

#### EXERCISE 8.

1. The forest is burnt by fire. 2. The Rakshasas are conquered by monkeys. 3. Heaps of corn are carried by Hari. 4. Men are afflicted by diseases. 5. The Vedas are read by pupils. 6. The water in (the) lake is drunk by horses. 7. The maid-servant is commanded by (the) queen. 8. The merits of kings are extolled by poets. 9. Elephants are killed by lions in (the) forest. 10. The rogue is punished by order of (the) king. 11. Sakuntala is called by (her) female friends to (the) garden. 12. The sweetmeats are eaten by children. 13. The roar of (the) lion is heard in (the) forest. 14. The preceptors are served by (the) pupils. 15. Messengers are sent to Ujjaini. 16. Hari is appeased by (his) son's speech. 17. The body is nourished by food. 18. Siva is sought by (the) ascetics. 19. Trees are climbed by monkeys.

#### EXERCISE 9.

1. Two fruits are tasted by travellers. 2. The water of (the) ocean is not drunk. 3. The gourds are filled with water by ascetics. 4. Food is cooked

by maid-servants for (their) masters. 5. Wild beasts are driven from fields by husbandmen. 6. Vedic hymns are recited by brahmins in sacrifices. 7. The order of (the) king is proclaimed in (the) streets. 8. A lie is told in (the) court by (the) rogue. 9. Principles of Nyaya are taught to pupils by preceptors. 10. Wealth is obtained from industry. 11. The faults of sons are forgiven by parents. 12. The branches of trees are cut by an axe. 13. A message is sent by husband to (his) wife. 14. Gold coins are given to (the) poor. 15. Light is followed by shade. 16. The king is honoured in (his) country. 17. The jewels are examined by jewellers. 18. The guests are worshipped by brahmins. 19. The cause of the quarrel is not known.

### (ADJECTIVES)

#### EXERCISE 10.

1. I see *many* monkeys on (the) trees. 2. The king is advised by (his) *able* minister. 3. Sakuntala appeases (her) father by (her) *sweet* speech. 4. In summer (the) days are *long*. 5. There is no fear for mountains from *strong* winds. 6. There are many *red* lotuses in (the) lake. 7. The streets of Avanti are *broad*. 8. The water of (the) Ganges is *holy*. 9. The *stout* goat is led for sacrifice. 10. The elephant falls from (the) *high* peak of (the) mountain. 11. The *thirsty* traveller drinks water

- in (the) tank. 12. *Dried* leaves fall from (the) tree.  
 13. A deer is killed by hunter with a *sharp* arrow.  
 14. The sages live in *dense* forests.

## EXERCISE 11.

1. The heat of (the) sun is *fierce* in summer. 2. The conduct of Mukunda is *praiseworthy*. 3. There are *many* tortoises in (the) *deep* well. 4. The young women see (their) faces in (the) *clear* water of (the) lake. 5. The songster pleases (the) audience with (his) *charming* voice. 6. Water flows from a *high* to a *low* place. 7. The brave do not fight with *weak* men. 8. Hari begs pardon for (his) *improper* behaviour. 9. The minister gives *wholesome* advice to (the) king. 10. The ascetics obtain *great* happiness by (the) worship of Siva. 11. *Much* wealth is given to brahmins by kings. 12. The eyes of (the) elephant are *small*. 13. The elephant of Indra is *white*. 14. The minds of sages are *clear*.

## PREPOSITIONS.

### EXERCISE 12.

1. Shadow follows (गम् with अनु) men. 2. Wise men understand (गम् with अव) (the) truth of the vedas. 3. You do not obtain (गम् with अधि) the fruit of your labours through ignorance. 4. The

Ganges and (the) Yamuna unite (गम् with सम्) at Allahabad. 5. Men do not go near (गम् with उप) serpents or tigers. 6. Hari returns (गम् with आ) from village with (his) wife. 7. Milk is brought (नी with आ) to (the) market for sale. 8. He marries (नी with परि) (his) uncle's daughter. 9. By (their) prowess the English defeat (जी with परा) (their) enemies. 10. Men forget (स्मृ with वि) (their) relatives in old age. 11. You expect (ईक्ष् with अप) no favour from Hari. 12. The examiners examine (ईक्ष् with परि) (the) pupils in music. 13. Young women sport (रम् with वि) with (their) lovers. 14. The king's officer beats (हृ with प्र) (the) thief with a stick. 15. Great men do not with-draw (हृ with प्रति and सम्) (their) promise. 16. Vidhyadhara descends (तृ with अव) from heaven to earth. 17. The caravan sits (सीद् with नि) under (the) shade of (the) tree. 18. Pupils rise (स्था with उद्) from (their) seats. 19. The goats climb (रुह् with आ) (the) mountain. 20. Quarrel results (भू with उद्) from anger. 21. The Ganges flows (वह् with प्र) from (the) Himalayas. 22. They exchange (दा with प्रति) goats for cows. 23. We hope (शंस with आ) for success in (this) endeavour.

## INDECLINABLES

### EXERCISE 13.

1. A bow (नमः) to Hari. 2. You beat (your) servant *without* (विना) cause. 3. God is seen *everywhere* (सर्वत्र) by his devotees. 4. They *now* (अधुना)

live in Avanti. 5. Men *always* (सदा) strive to obtain wealth. 6. The ministers stand *in front of* (पुरतस्) (the) king. 7. The tortoise moves *slowly*. (शनैः) 8. The pupils of (the) sages sing vedic hymns *in the morning*. (प्रातः) 9. You shine *well* (दृष्टु) by good conduct. 10. The two scholars go *again* (पुनः) to Benares for study. 11. *Where* (क्व) is my book? 12. You (two) talk *like* (इव) a parrot. 13. They endure the pain *in vain*. (वृथा) 14. The swans are not seen *anywhere*. (कुत्रापि) 15. *Fie* (धिक्) upon this my poverty. 16. *Whence* (कुतः) art thou come? 17. Greatmen *never* (कदापि) abandon (their) duty. 18. *Generally* (प्रायः) medicines are of bad taste. 19. *Enough* (अलम्) of anxiety. 20. A serpent lives *beneath* (अधः) the stone. 21. *Oh!* (अहो) (the) beauty of (this) garden. 22. *Surely* (नूनं) good men are not found *everywhere*. (सर्वत्र) 23. Rama and (व) Lakshmana go to-day. (अद्य)

## GOVERNMENT OF CASES

### EXERCISE 14.

1. The mendicant begs (the) rich men for alms.
2. The shepherd leads the flock to (the) village.
3. Without industry no efforts bear fruit. 4. There is no quarrel without a cause. 5. There is no enemy equal to disease. 6. He is lame of a leg. 7. He envies Hari without reason. 8. Welcome to thee, O friend! 9. Hail to (the) families of

rishis ! 10. Devotion leads to knowledge. 11. You owe Hari (a) hundred nishkas. 12. Anger proceeds from desires and hate results from anger. 13. Death is preferable to poverty. 14. There is no dharma greater than truth. 16. He studies astronomy since (his) childhood. 17. Good people get up before (the) rising of (the) sun. 18. There is a banian tree in front of (the) house. 19. The army stands outside (the) city. 20. Krishna remembers his mother. 21. Among poets Kalidas is (the) best.

## IMPERFECT TENSE.

### EXERCISE 15.

1. Many evil spirits lived in (the) forest of Dandaka. 2. Dushyanta married Sakuntala in (the) hermitage of Kanva. 3. The monkeys fought with (the) rakshasas and defeated them. 4. Two messengers were sent to Avanti by (the) king of Kausambi. 5. King Janaka honoured (the) learned men in (his) court. 6. (Two) sons were born to Seetha in (the) hermitage of Valmiki. 7. Raghu conquered (the) earth by (his) powerful army. 8. The demon Arishtaka came to Gokula and found Krishna there. 9. The general was followed by (his) soldiers. 10. A sinful deed was done by (the) friend of Gowri. 11. She took away (her) friend's anxiety by (her) sweet words. 12. I studied (the) truths of

vedas for a long time at Benares. 13. When did you return from Kausambi? 14. The sage Risyasringa wondered at (the) beauty of Ayodhya. 15. Many stories were told by poets about (the) exploits of Vikrama. 16. Guha crossed (the) Ganges by (means of) a boat. 17. An elephant died on hearing (the) roar of (the) lion. 18. You two abandoned (your) wife without cause. 19. Anasuya played with (her) friends on (the) banks of the Narmada. 20. The farmers ploughed (their) fields in time.

### EXERCISE 16.

1. King Rituparna was invited for (the) swayamvara of Damayanti. 2. By various efforts he obtained much wealth. 3. The army of Vangas was destroyed by (their) enemies. 4. The wise man endured (the) taunt with calmness. 5. The boys saluted (their) preceptors in (the) school. 6. The young prince is loved by (his) subjects. 7. The orders of (the) king are obeyed by (the) subjects. 8. Birds flew away from (the) trees. 9. The friends of Seetha told (her) a story. 10. Parasara released (the) parrot from (the) cage. 11. The brahmin told King Vikrama thus. 12. Krishna is surrounded by cowboys in Gokula. 13. The rogue despised (the) orders of (the) king. 14. We saw many peacocks on (the) tops of trees. 15. Rama lived with Seetha and Lakshmana in Panchavati. 16.

The pupil stood before (his) preceptor with respect.  
17. Vyasa was born of Satyavathy to Parasara.  
18. I drank only milk yesterday. 19. Elephants  
fell in (the) pits. 23. You felt tired by (your) journey  
in the forest.

### EXERCISE. 17.

1. The departure of (the) travellers was checked  
by (the) collection of stones on (the) road. 2. The  
preceptor gave permission to (his) pupil to go to  
(his) village. 3. Damayanti bore all (her) miseries  
with fortitude. 4. The hunter discharged (two)  
arrows and killed (the) bird. 5. The boys were  
examined by (their) teacher yesterday. 6. The  
queen went to (the) temple with (her) retinue and  
worshipped (the) family deity. 7. Preparations were  
made by (the) citizens of Ayodhya for (the) king's  
coronation. 8. Even in (his) young age, Krishna  
attained proficiency in dancing. 9. By (the) advice  
of (the) ascetic he forsook (the) world and wandered  
in (the) forest. 10. The beauty of Pampa attracted  
Rama's mind. 11. We (two) saw a woman of  
distinction in a palanquin. 12. Thieves plun-  
dered the caravan of (its) wealth in (the) forest. 13.  
He begged pardon of (his) hearers. 14. A well was  
dug on (the) road for (the) sake of travellers. 15.  
The thief was followed by (the) servant of Hari. 16.  
Why did you not appease (him) by (your) advice? 17.



- From forgiveness he obtained tranquillity of mind.  
 18. The farmers did not expect rain in summer.  
 19. Sarvadamana played with lions.

## IMPERATIVE MOOD.

### EXERCISE 18.

1. May god) save (the) Queen. 2. Let us understand (the) truths of (the) Sastras. 3. May (the) enemies of (the) king tremble. 4. Child ! bow your father and embrace (your) mother. 5. Let us take rest under (the) shade of (the) tree. 6. Let all (the) people in (the) world be happy. 7. Always follow (the) path of (your) ancestors. 8. May (the) king protect (his) subjects with justice. 9. Call (your) mother. 10. Let the diseases of men perish. 11. Let us go to (the) forest and seek Rama and his wife there. 12. Let us worship god with pure heart. 13. Be cheerful in times of danger. 14. Go to Kasi and obtain salvation by bathing in (the) Ganges. 15. Let us try to speak truth always.

### EXERCISE 19.

1. Leave off (your) insolence and show reverence to elders. 2. Let (the) joy of (the) father increase by (the) birth of a son. 3. Dilipa begged (his) preceptor for a son ; ' so be it ', declared (the) rishi. 4. Let Rama deserve well (the) love of (his) friends.

5. Men should not speak untruth in (the) Court of Justice. 6. You (two) should not expect reward for your work. 7. Let us not go astray in (our) desire to earn wealth. 8. Bring garlands of flowers for (the) queen. 9. The mother called her son and said "go to school and learn (your) lessons". 10. Let not men abandon (their) wives without cause. 11. Let (the) friends of Sakuntala remember (her) for a long time. 12. Let us understand (the) consequences of (our) action.

### EXERCISE 20.

1. May (thy) ways be free from obstacles and may you return victorious. 2. Let there be rain in time, let (the) crops flourish and prosperity increase. 3. The sun is shining brightly, let your honour sit here. 4. May (the) king exert himself for (the) good of (his) subjects. 5. May (the) utterances of poets be honoured and may God Siva cancel my re-birth. 6. Rise Oh child ! verily it was by you that my son surmounted all dangers. 7. Let men praise, or censure, brave men do not swerve an inch from (their) path. 8. Oh, my daughter ! serve your elders, act the part of a friend towards (your) co-wives, be polite towards (your) dependants and do not become proud on account of prosperity. 9. Let not (the) boy eat butter too much. 10. Hear that story with an attentive mind. 11. Let us salute him ; he is a

learned man as well as (our) preceptor. 12. May the lord be pleased and pardon my faults. 13. Let loose (the) parrot from (the) cage and let it fly freely. 14. The milkman has come, bring (the) cow for milking. 15. Let men desist from impudence.

## PARTICIPLES & INFINITIVE OF PURPOSE.

### EXERCISE 21.

1. The *wearied* traveller seeks the shade of (the) tree. 2. Hari went to Kausambi *to earn* much wealth. 3. The maid-servant *was directed* by (the) lady *to bring* flowers from the garden. 4. The bow of Siva *was bent* by Rama *to win* Sita. 5. Hari's leg *was bitten* by a mad dog on (the) way. 6. *Having heard* (the) pitiable news, Anasuya fainted away. 7. *Reaching* (the) place of sacrifice (the) dog called (the) priests loudly. 8. The king's son goes to (the) field *to ride* on (his) horse. 9. The fort *was captured* by (the) enemy by fraud. 10. Sakuntala desired *to go* to (her) father's house. 11. By (his) bad conduct, Kausika lost (the) wealth he *had acquired*. 12. The greedy Brahmin *was caught* in (the) mud and *killed* by (the) tiger. 13. Janaka advised Sita *to bow* to (the) sages. 14. The thigh of Duryodhana *was broken* by Bhima in a battle. 15. We (two) see a thief *entering* (the) house. 16. The king gives money to (the) *begging* brahmana. 17. You saw a woman *carrying* water in a pot.

## EXERCISE 22.

1. The hut *was burnt* by a wild fire. 2. *Followed* by his wife Dilipa led (the) cow everyday to forest. 3. Though *invited*, the sages did not go to the sacrifice. 4. The ring *lost* by Sakuntala was *found* by a fisherman. 5. The sacrificial horse of Sagara *was stolen* by Indra. 6. Parasurama was commanded by (his) father *to cut off* (his) mother's head. 7. They returned from temple *having bowed* to Siva. 8. *Approaching* (the) king, (the) brahman said, O King, I am a poorman, but a learned one. 9. *Satisfied* with (the) brahmin's modesty Vikrama gave him (his) two ear rings. 10. *Having performed* (the) sacrifice, Viswamitra led Rama and Lakshmana to (the) court of Janaka. 11. Much confidence *is laid* on (his) ministers by the king. 12. *Enraged* at (his) servant's conduct Chanakya beat him with a stick. 13. *Having understood* (the) worthlessness of (the) worldly existence he *became* an ascetic. 14. *Hearing* (the) story of Rama's exile, (the) boy's eyes became red. 15. A plan *was thought* out by (the) rogue *to escape* from jail. 16. *While going home*, he found two rupees on the way. 17. A pupil gives dakshina to the preceptor who *advises* him.

## EXERCISE 23.

1. *Having ascended* (the) top of (the) mountain, he saw (the) temple. 2. *Thinking* it to be a rope,

1. He touched (the) serpent and was *bitten* by it.  
 2. The warrior *hearing* the cry of (the) woman started for her help.  
 3. Herē is (the) friend, who *has returned* from the village.  
 4. The guest went away from Raghu with (his) desires *satisfied*.  
 5. *Having followed* (the) footsteps of robbers, the policeman came to (the) place, where they *lay concealed*.  
 6. The horse is *tired*, feed it with *cooked* gram.  
 7. This forest *inhabited* by demons is not a fit place for you *to live in*.  
 8. The curd and butter *brought* by Gautama are sweet.  
 9. The buffalo *carried* away by a tiger *was rescued* by (the) hunter.  
 10. Oh King! of what use is (this) kingdom to me, who *am living* in a forest.  
 11. *Looking* at (the) mirror, she admired (her) beauty.  
 12. Two cats *fighting* with each other went to a monkey for arbitration.  
 13. The story *that you say* gives (me) pleasure.  
 14. Yesterday I saw a deer *being carried* by a brahman upon (his) shoulder.  
 15. He was always *respected* by me.

## EXERCISE 24.

1. A disease which *is gaining* strength should not be overlooked.  
 2. The water *falling* from (the) mountain is cool.  
 3. People *living* in cities have no fear from robbers.  
 4. The spirit of Brahman *stands pervading* (the) whole earth.  
 5. *Seeing* (the) two travellers *quarrelling*, he asked (the) cause of

quarrel. 6. See (those) citizens of Ayodha who *are going* with Rama. 7. Even brothers abandon a man *who goes astray*. 8. Men *worshipping* Parame-swara obtain eternal felicity. 9. *Remembering* (her) husband, Sita shed tears. 10. The thief *was caught* while *leading* (the) cow. 11. *Wandering* from country to country they suffered many miseries. 12. Mukunda is *waiting* for an opportunity. 13. Sakuntala nourished beauty as years *passed on*. 14. There can be no darkness while (the) sun *is shining*. 15. The boys *playing* in (the) street are punished by (their) teachers. 16. The sages *dwelling* in forest eat only fruits and roots.

## NOUNS ENDING IN CONSONANTS.

[N. B. Use nouns ending in consonants for  
the words italicised.]

### EXERCISE 25.

1. The moon-shine is enjoyed much in *autumn*. 2. You should not always be *dependent* on your father for living. 3. I see a row of parrots flying in the *sky*. 4. In *prosperity* men are honoured by their relatives. 5. Child! let you be *long-lived*. 6. By his *meritorious* deeds he earned the love of the king. 7. The citizens of Ujjain were *prosperous*. 8. An ascetic, has no

interest in (the) world and (its) pleasures. 9. The talented man avoids dangers. 10. The ministers of (the) king are intelligent. 11. The lord of all wealth is Kubera. 12. The ocean was crossed by Hanuman. 13. The virtuous are respected by (the) people. 14. The world was created by Brahman. 15. The mind of (the) debtors is always suspicious. 16. The girl wondered at (the) beauty of (the) lightning. 17. Death is natural to those possessing a bodily form. 18. Let (the) house-holder worship the guests. 19. The king is, as it were, (the) embodiment of virtue. 20. May (the) longlived and virtuous girl get a husband suited to her. 21. The purity or otherwise of gold is seen in fire. 22. The king by (his) kingly qualities was approachable to (the) dependants. 23. Seeing you with a bow, I behold, as it were, the holder of Pinaka in a visible form. 24. Until (the) wise are satisfied I will not consider my knowledge to be perfect.

## POTENTIAL MOOD

### EXERCISE 26.

1. If you will follow my advice, you would be happy. 2. Let men wonder at the exploits of Rama. 3. If you disobey the orders of the King, you will be punished. 4. Let us sit on the bank of the river and perform our prayers. 5. You should not wish evil even for your enemies. 6. Pupils should salute their

preceptor every morning. 7. I gave money to brahmins so that I might be long-lived. 8. One should avoid the company of the wicked. 9. Let us protect with care our children. 10. If I get what I desire, I will be satisfied. 11. If you drink poison, you would die. 12. If there will be rain now, there will be plenty of crops. 13. You should carry out the orders of your teacher. 14. Let not boys utter falsehood before their parents. 15. You should not abandon the work you have begun for fear of criticism.

### EXERCISE 27.

1. If one will bow to Krishna, one would attain happiness. 2. Let the efforts of Hari to earn distinction fructify in the end. 3. How can I seek my lost horse in this dense forest. 4. Let the subjects wish for the welfare of the king, so that they shall be happy. 5. Let not men waste their time without reading vedas. 6. One should not spend much money in vain. 7. Men should acquire strength by doing exercise. 8. I wish that we two should learn dancing. 9. Let not men be elated in prosperity and depressed in adversity. 10. Let not men speak ill of their enemies, even after death. 11. If a man becomes poor, even his wife and sons do not obey him. 12. You (two) should not conceal your faults for fear of punishment. 3.1 You should never despise the sages.



14. "If thou shouldst not return at the end of the period, I would die" said Bharata.

### EXERCISE 28.

1. By adverse fate even the nectar may become poison. 2. Let fools keep quiet in the assembly and not prattle. 3. You should not think that prosperity will be permanent. 4. Who can bend the bow of Siva except Rama. 5. You should not give offence to elders, or else you will suffer. 6. Let men do the duties of their caste properly. 7. No man should covet another's wealth. 8. Let us not fight with the Kambhojas for they are powerful. 9. If you desire to see my lord, then worship me first. 10. "Would my children walk on foot? Would they become young men? Would I live to see them married?" thus thought sage Saubari. 11. Men should not feel trouble in acquiring wealth. 12. One might get oil from even sand by pressing diligently. 13. May I conquer the conqueror of Karna. 14. A fish may live without water but not Dasaratha without Rama.

### PRONOUNS

#### EXERCISE 29.

1. They come from the forest called Dandaka. 2. A good reward was given to you both by the king. 3. Where are those messengers that went to Kundinapura? 4. These boys are reading

vedas under Yagnadatta. 5. In that temple their is a beautiful image of Nataraja. 6. In which direction did Hanuman go? 7. I do not remember what you told me yesterday; please tell it again. 8. Why do you get angry with your servant for no reason. 9. I desire to know the greatness of the lord who created this earth and the living creatures. 10. When did you study the sastras at Kausambi? 11. Among these boys, Krishna is the best. 12. There are many streams and ponds in these forests. 13. In which country does king Vikrama live now? 14. By her courage and devotion Savitri won the life of her husband. 15. In that city, I lived with my brother for a long time.

### EXERCISE 30.

1. Raghu conquered all kings in Bharatavarsha. 2. By the favour of gods we surmounted all troubles. 3. These boys appear to be hungry. 4. That soldier ran away from the field of battle through fear. 5. This is the elephant, that we saw at Ujjain yesterday. 6. The mangoes of this tree were tasted by the travellers. 7. There are many temples in this town. 8. I gave you many books when you came to my house. 9. From what direction does the wind blow? 10. When did you commence to read the works of Kalidasa? 11. The king punish-

ed those two villains by whom a wicked act was done. 12. Jamadagni has great respect towards his teacher, from whom he had learnt the Vedas. 13. Rama is proficient in all these arts. 14. The court of the king is filled with pandits learned in all the sciences. 15. Do you know, where Seeta lived in the forest ?

### EXERCISE 31.

1. Are there many elephants, horses and chariots in that army ? 2. From which country have you come ? 3. I bow to that lord who measured the three worlds with his feet. 4. Seeta desired to see again the banks of the Ganges, where she had once lived. 5. I buy those things in the market, which my father likes. 6. Whose books are these ? 7. In that battle the horses of many warriors were slain. 8. Your heart is captivated by that woman with lotus eyes. 9. You two strove in vain to capture that honey bee. 10. I saw the lovers entering that bower of creepers. 11. Those two birds were liberated from the cage yesterday. 12. We have reached the road which leads to Benares. 13. The water of this river is very clear. 14. In this world men do not live for a long time. 15. A sinful deed was done by you for which you were punished. 16. One cannot be proficient in all the arts. 17. Devadatta does diligently what he is

directed by his master. 18. Men do not see their faults, but easily find those of others. 19. Do you know the hermitage where Gautama lived?

### EXERCISE 32.

1. This is indeed a peaceful hermitage. 2. People say that a demon lives in this forest. 3. You should give money only to those who deserve help. 4. Lakshmana bowed to Seetha and said, "Oh Lady! forgive me, this is not my work. I did what I was ordered by my brother." 5. Seetha replied, "Young man! Rise up; may you live long. I am satisfied with thee. I know that you are dependent on your brother. Where is the reason for me to get angry with you?" 6. In these matters it is better to follow the path of our elders. 7. He is called *Parivetha*, who marries when his elder brother remains unmarried. 8. How did Seetha live in this forest which is uninhabited and full of dangers. 9. What can a villain do him, who has patience as weapon in his hand? 10. What is impossible for wise men? Which is a foreign country to learned ones? Which is distance to the industrious? Who is a foreigner to those who speak sweetly? 11. The lord of Parvathi lives in that mountain from which the Ganges flows. 12. When the mind is satisfied who is rich and who is poor?

## 5th AND 8th CONJUGATIONS.

## EXERCISE 33.

1. Let the priests extract (सु) the soma juice in the sacrifice. 2. Rama heard (श्रु) the birth of two sons to Seetha and felt glad. 3. The violent wind shakes (धु) all the trees in the meadow. 4. May you obtain (आप्) a son in a short time. 5. We wandered through the forest to collect fruits and roots for our preceptor. 6. Hari was not able (शक्) to cross the Narmada. 7. Restraining his anger Bharata heard the story of Rama's exile. 8. People hoarding (चिसम्) money are called misers. 9. Do not give pain (दु) to Seetha by telling her that sad story? 10. Is it possible to accomplish (साध्) my object by doing so? 11. Seeking Seetha through the forest, Rama and Lakshmana came to the residence of Sugriva. 12. If you are unable to hear what I say, then come near. 13. Seetha expressed (वृ with वि) desire to see the banks of the Ganges again. 14. Do not wound (दु) my heart any more which is already stricken with grief. 15. The wealth hoarded by two misers was stolen by robbers yesterday.

## EXERCISE 34.

1. The Vangas were unable, to resist the attack of Raghu. 2. He accepted (कृ with अङ्गी) the hospitality of his friend. 3. The fame of king

Krishna soon spread (तन् with प्र) over the earth. 4. On the road to Benares, many beggars beg (वन्) for alms. 5. It is only the prudent people who are able to accomplish (साध्) their objects now-a-days. 6. The gates of the palace are shut (वृ with सन्) at nights by the order of the king. 7. Monkeys were sent (हि with प्र) in all directions by Sugriva in search of Seetha. 8. He who does (कृ) evil for others will perish in a short time. 9. Let the floor be covered (स्तृ) with carpets to accommodate the guests. 10. Hear (श्रु) my speech and your heart will be satisfied. 11. Let us not tease (वृ) the innocent. 12. It is not proper that you should despise (कृ with तिरस्) the advice of your brother. 13. Let men curb (वृ with आ) their passions which are often the causes of their ruin. 14. The sage was wounded (क्षिण्) in his breast by the arrow discharged by Dasaratha. 15. The God Sambhu pervades (अण् with वि) the whole universe.

### EXERCISE 35.

1. Let us not beg (वन्) food of a miser ; it is better to die of starvation. 2. Though he made a good effort, he was unable (शक्) to accomplish his object in time. 3. Let two servants be sent (हि with प्र) to the garden for collecting flowers. 4. If you are unable to retaliate, (कृ with प्रति) you should make peace with your enemy. 5. May the truth of his words be laid

bare (कृ with अविस्) by you. 6. In times of famine it is with great difficulty that men make (कृ) their livelihood. 7. Let us hear (श्रु) the instructions of the teacher with an attentive mind. 8. Though weak he challenged (धृष्ट) his strong enemy to fight. 9. Friend, go to the garden and collect (चि with अव) flowers. 10. He does not give pain (दु) to anybody by harsh speech. 11. Sages get (आप्) their objects in the next world. 12. Ascetics, having abandoned happiness betake (कृ with अङ्गी) themselves to solitary places. 13. Who is able to transgress the orders of the king ? 14. I gather (चि) merits everyday by worship of God. 15. In swayamvara kings' daughters choose (वृ) husbands suited to them. 16. The Aryas hear (श्रु) Rama's story everyday. 17. I spread (नृ with प्र) the fame of good men in all directions by my work. 18. Formerly brahmins always performed (कृ) sacrifices. 19. Good men never do harm (कृ with अपा) even to enemies. 20. May I resist (कृ with प्रति) all calamities with your assistance. 21. Oh, Monkeys ! do not dare (धृष्ट) rashly to attack the enemies.

## 9th CONJUGATION.

### EXERCISE 36.

1. The rishis eat (अश्) fruits and roots in the forest.
2. The merchants go to the town nearby for buying (क्री) corn.
3. Permit (ज्ञा with अनु) me to go

to my house, or else my parents will punish me. 4. The mother nourishes (पुष्ट) her children with care. 5. Oh boy ! I am much pleased (प्री) with thee, choose what thou wantst. 6. The person who steals (सु.) other's wealth will surely be punished. 7. Let not men become haughty (स्तम्भ) by reason of their power. 8. Damayanti pleased (प्री) the gods by her prayers, and they showed their real form to her. 9. Let men always choose (वृ) the right path, and not fraudulent means to acquire wealth. 14. Does not your heart melt (ली with वि) even after hearing the story? 11. Where are those garlands which were put together (अथु) by the girls? 12. The branches of the trees were cut off (लू) by the farmer. 13. The calf is tied (बध्) to the leg of the cow at the time of milking. 14. Even the gift of a hundred cows will not purify (पू) you of the sin of the brahmana murder. 15. If I should purchase (क्री) that book, my parents will be pleased.

### EXERCISE 37.

1. If you churn (मथ्) the milk you would get butter. 2. Let His Majesty the King be blessed (अर्ह with अनु) with a son. 3. We did not (ज्ञा) know that Babruvahana was the son of Arjuna. 4. We tried to sell (क्री with वृ) our horse but were unable to get a purchaser. 5. Why did you (अर्ह) receive money from him inspite of my request not to do so? 6. I



do not like the carpets which you purchased at Avanti. 7. Let your piety and reverence bring (पुष्) you prosperity. 8. Even the iron melts (ली) with (वि) when heated by fire, but not the heart of the villain under any circumstances. 9. The ten heads of Ravana were cut off (हृ) by Rama, but fresh ones grew in their places. 10. Even a moment's thought of god will purify (पू) a sinner of sins. 11. Valmiki composed (ग्रन्थ) the Ramayana wherein the virtues of Rama and Seetha are described. 12. Oh Priyamvadha! do you know why Sakuntala is looking so attentively at the creeper? 13. Why did the gods and demons churn the milk ocean? 14. The demon Tharaka tormented (क्रिश्) all the worlds.

## 2nd CONJUGATION.

### EXERCISE 38.

1. We bathed (स्ना) in the Ganges in the early morning. 2. Let us praise (स्तु) Siva by singing vedic hymns. 3. You should not sleep (स्वप्) for a long time in the morning. 4. In (her) beauty Sakuntala surpassed (शी) with (अति) all the other girls in the hermitage. 5. Seetha gave birth (सू) to two sons in the hermitage of Valmiki. 6. Why are you not able to tell (ख्या) my name, though you know me since a long time. 7. The scholars sit (आसू) in the shade and read the lessons. 8. Men breathe

(श्वस्) with difficulty while walking to the top of the mountain. 2. I speak (ब्रू) only the truth in the presence of my preceptor. 10. It appears (मा with प्रति) as if there is no king in this country. 11. Now-a-days some people do not believe (श्वस् with वि) in the existence of God. 12. Men weep (रुद्) bitterly at the death of their relatives although death is natural to men. 13. The kings of the solar race lorded (ईश) over the entire earth. 14. I do not know where that traveller slept (स्वप्) yesterday. 15. Let the bee lick (लिह) the honey, let us not disturb it.

### EXERCISE 39.

1. Let us sit (अस्) here and hear the story. 2. They milk (दुह) their cows both in the morning and evening. 3. The sage blessed (शास् with आ) her thus—"May you give birth (सू with प्र) to a warrior son. 4. Let the kings rule over (शास् with प्र) their subjects justly and may the latter manifest their love towards the kings. 5. Do you not know that wise men do not hate (द्विष्) their fellow-men. 6. One should not cut (दा) the bottom of a tree, while standing on its top. 7. Assuming the form of a brahmin, Karna learnt (इ with अधि) the science of war from Parasurama. 8. The king of Lanka praised (स्तु) the three-eyed god and obtained many boons. 9. May the queen give birth (सु with प्र) to a son and thus make the royal family continuous.

10 Men besmeare (दिह्) their bodies with sandal paste in marriages and festivals. 11. The principles of Nyaya are explained (चक्ष् with वि and आ) in Tharkasangraha. 12. I shall fulfil your desires ; say (चक्ष्) what thou wantst. 13. While dying Maricha cried (रुद्) aloud, " Oh ! Seetha. Oh ! Lakshmana." 14. I have not heard the story so far, please tell me that. 15. The lion killed (हन्) the elephant and licked (लिह्) its jaws covered with blood.

### EXERCISE 40.

1. Here comes (या with आ) a wicked demon, to whom shall I go (इ) for shelter ? 2. Self-restrained sages sleep (स्वप्) happily. 3. Tell (चक्ष् with आ) me the way which I should go to reach Mithila. 4. Why are you sitting silent in this assembly of pandits ? 5. Oh King ! all the subjects praise (स्तु) your merits. 6. When asked about mangoes, he speaks (चक्ष्) about kovidara trees. 7. Oh King ! wipe off (मृज् with प्र) thy tears, the learned say that tears of relatives burn the dead bodies. 8. Oh Lord ! be gracious, protect (पा) me who am innocent. 9. That which is best in every class is called (ब्रू) a 'jewel.' 10. What do you say ? is it that father has not returned from river ? 11. Oh Paranthapa ! we two have had many births. I know (इ with अव) them all, but you do not know any of them. 12. Getting up in the morning, the brahmins study (इ with अधि) the vedas. 13. We

wash (सृज् with परि) our bodies every day with cold water.

### 3rd CONJUGATION.

#### EXERCISE 41.

1. We make peace (धा with सम्) with our enemies to avoid war. 2. Are you not ashamed (ह्री) at beating your boy without cause? 3. Govinda attends (धा with वि) carefully to the instructions of his preceptor. 4. Nahusha performed (हु) a hundred sacrifices and thus attained the post of Indra. 5. The hunter unites (धा with सम्) the bow with an arrow. 6. The surveyors measure (मा) fields of corn periodically. 7. They surrounded (विप्) the fort with a mighty army and captured it with the inhabitants. 8. Let us not fear (भी) for punishment when doing our duty. 9. The devotees wash (निज् with अव) their faces and hands before entering the temple of Siva. 10. It is said that mountain "Meru" bears (भृ) the earth on its peak. 11. They filled (पु) their bags with corn and started on their journey. 12. You should abandon (हा) your pride, if you desire to acquire knowledge. 13. Why did you not execute, (धा with वि) what I had ordered you to do? 14. The miser shuts (धा with अपि) the doors of the house in the face of the beggar. 15. May the handful of flowers thrown at the feet of Siva give (दा) happiness to the world. 16. Hold (धा with नि) courage in your heart and do not give up (हा) all hopes of life.

## EXERCISE 42.

1. The sacrificers offered (दा) an oblation into fire. 2. Oh sinful one ! art thou not ashamed (ही) to speak these evil words ? 3. The monkeys were not afraid (भी) of the demons in battle. 4. Men keep (धा with त्) their wealth underneath the ground for fear of thieves. 5. See ! this young of the deer does not leave (हा) your way. 6. Ladies wear (धा with परि) silk clothes in India. 7. Brahmins wash (निज् with अव) the feet of guests who have come, at the end of वैश्वदेव worship. 8. Here the word ' Hari ' refers to Vishnu and not to Indra. 9. The good men shut (धा with पि) their ears when they hear stories of villains. 10. Philosophers distinguish (विज्) between the truth of the Kapila and Sankhya philosophy. 11. The treasurers fill (पु) the treasury with wealth. 12. Seeing the bridegroom the bride blushed (ही). 13. What is the use of that son who does not support (भु) his parents in (their) oldage.

## 7th CONJUGATION.

## EXERCISE 43.

1. The two kings joined (युज्) their forces and attacked the emperor. 2. Men split (भिद्) the logs into pieces by saws. 3. Bhishma was appointed (युज् with नि) commander-in-chief of the Kaurava forces. 4. They two kindled (इन्ध्) fire and cooked their food. 5. While Ravana carried off Sita, Jatayu

obstructed (रुध्) his way. 6. They two fought with each other and in the end Ravana cut off (छिद्) the wings of Jatayu. 7. Bhima pounded (भुद्) Kichaka at night, out of the city. 8. Why do you prevent (रुध्) me from doing the annual ceremony of my father? 9. The ladies of Saketa annointed (अञ्ज) their eyes with black collyrium. 10. By his superme valour he destroyed (भञ्ज) the entire forces of his foes. 11. The twice-born do not dine (भु) on fasting days. 12. The general particularised (शिष् with वि) the difficulties in taking the army across the enemy's country. 13. Avoid (वृज्) the company of villains, shun (पिष्) impure clothes, and do not speak bad language. 14. Now-a-days men easily grind (पिष्) their corn by machines.

### EXERCISE 44.

1. We came into contact (पृच् with सम्) with grammarians in the assembly of the king. 2. The death of Karna destroyed (भञ्ज्) all hopes of Duryodhana for success. 3. They laid bare (अञ्ज् with वि) the object of their visit in the presence of the king. 4. Hiranyaka cut (छिद्) the ropes of the net by its teeth. 5. The teacher put a question (युज् with अनु) to the pupil. 6. They besieged (रुध्) the fort and set fire to it in the end. 7. We cannot reason (विद्) with Hari the impropriety of his conduct. 8. In the desert the travellers eat (भुज्) what little they obtain. 9.

When Hanuman entered Lanka, he was prevented (रुध्) by the keeper of the fort. 10. Do not kill (तृह्) the cow, it is a sacred animal. 11. A king who adopts (युज् with प्र) wise policy against his foes enjoys (भुज्) happiness.

## INDECLINABLES.

### EXERCISE 45.

1. A lotus even though (अपि) covered with moss is charming. 2. Even (अपि) iron when excessively heated gets softness. 3. Is it known (अपि ज्ञयते) by which direction did the thief go. 4. Will (अपि) there be happiness to me throughout my life. 5. Oh King! enough (अलम्) of thy grief. You will soon get a son possessing all kingly qualities. 6. A poem is not good because (इति) it is old. 7. An eminent king named (इति) Dilipa ruled over the earth. 8. He saw me as if (इव) drinking with his eyes. 7. My heart bursts as it were (इव). 8 Shall I overlook this scandal or (उत) abandon my faultless wife. 9. He is a warrior only (एव) in name. 10. Scarcely had he said so (एव) when the cow (Nandini) returned from forest. 11. Vikrama alone (एव) is fit to occupy this throne. 12. Where (क्) the race descended from the sun, and where (क्) my intellect with poor range! 13. How (कथं) did the rogue get out of the prison. 14. Is it (कथं) my Lord! How (कथं) it that he comes towards me? 15. Even for

he sake of (कृते) of this impure and perishable body do men commit sins. 16. Affection is produced even towards animals fed by oneself, how much more (किमुत) will it be towards children born to him.

### EXERCISE 46.

1. Rama lived for some time at Chitrakuta. Thence (ततः) he started for Janasthana. 2. The child runs here and there (इतः-ततः) with joy. 3. I am not so much (तथा) afraid of death as I am (यथा) of the disgrace from defeat. 4. Just as (यथा) the chariot cannot move with one wheel, so (तथा) fate cannot achieve anything without man's exertion. 5. Just as (यथा) the king so (तथा) are all his subjects well behaved and hospitable. 6. The more (यथा-यथा) I think of God, the more (तथा-तथा) I get puzzled. 7. He eats as much (तावत्) as (यावत्) he earns. 8. As long as (यावत्) a man is rich (so long तावत्) he is respected by his relatives. 9. No sooner (यावत्) did Dasaratha discharge an arrow than (तावत्) he heard a piteous cry from the bush. 10. Art (किम्) thou a fool that (यत्) thou prattlest in this manner? 11. The teacher as well as (वा) his wife deserve respect. 12. In this revolving world what person (कोवा) that is dead is not possibly born again? 13. It is better (वरं) to have an intelligent son than a hundred foolish sons. 14. Wherever (यत्रयत्र-तत्रतत्र) a man goes his fate follows him.



## MISCELLANEOUS EXERCISES.

## I

This is a temple of Siva. There is an image in it. Pilgrims come here everyday for worship. The temple is surrounded on all sides by a wall. The gates of the temple are closed every night and opened in the morning. Do you see the tank opposite to the temple? It is called "Pushkarani." There are many lotuses in it. Some are red and some are of white colour. In summer a festival is celebrated. May Lord Siva protect us all.

## II

I see here a hermitage. It is in the midst of many trees. The trees give shade and the place is therefore cool. The trees yield flowers and fruits. Many birds have their nests in the trees and they sing sweetly. Even the animals in the hermitage are peaceful.

Here comes the hermit. He is an old, venerable and self-restrained man. He has no desires for worldly pleasures. His only desire is to obtain salvation. He rises early in the morning and goes to the river. After bathing he sits down on the bank and worships Siva with flowers. He then returns to the hermitage and spends his time in reading the scriptures or in contemplation. The ascetic's only wealth is his penance.

## III

The cow is a peaceful animal. It has four legs, two horns and a tail. Wherever the cow goes, it is followed by the calf. Some cows are white, some brown and some yellow in colour. Cows are milked twice a day. The milk is a sweet and wholesome food. From milk curd is obtained and from curd, butter and buttermilk are produced. The people in India worship the cows.

## IV

This is a dense forest. Lions, tigers, bears, elephants and other wild animals live here. Monkeys are also seen and they jump from tree to tree. Lions and tigers kill deer and eat their flesh. The lion is called the lord of beasts. It is a noble animal and does not kill other beasts when it is not hungry.

The forests were the abode of rishis. Vasishta, Viswamitra and Kanwa lived here. Sakuntala was born in a forest and Seeta lived with Rama in the forest of Dandaka for many years.

## V

A washerman had an ass and a dog. One night thieves entered his house. The dog slept and did not bark. The ass seeing the robbers brayed loudly to rouse the master. Hearing the noise, the thieves escaped and the master also woke up. Finding nobody in the house, he got enraged and beat

the poor ass with a stick. One should not meddle with the duties of others.

## VI

A farmer had a hen which laid him a golder egg every day. One day he thought "the hen gives me an egg daily. Surely there are many such eggs in its body. If I should kill it, I can get at the same time all the eggs it contains and can become rich." So thinking he killed the bird but found no eggs in its stomach. He then bemoaned his foolishness. Men should not be greedy, or else, they would lose what little they have.

## VII

There lived a learned brahmin in Benares. He had two sons. He gave all his property to his elder son. To the younger, he gave no money, but taught him well in all sciences. In course of time, the elder son married and became the father of some children. In the maintenance of his family he spent all his property and became poor. The younger son, however, earned much wealth by his proficiency in learning and lived happily. It is the learned man who is always happy.

## VIII

A crow got a piece of flesh. Wishing to eat it at leisure, it flew to a tree near by. A jackal saw this and desired to appropriate the flesh for itself

So it hit upon a plan. Coming slowly to the foot of the tree, it addressed the crow thus. "Oh beautiful bird! your beauty is charming. Your beak, your feathers and legs are of the same colour. Your gait resembles that of the swan. I believe your voice is also as sweet as your beauty. I desire to hear your song." Hearing this, the crow began to sing with pride. As soon as it opened its mouth, the piece of flesh fell and the jackal ran away with it.

## IX

A deer oppressed by heat came to a pool to quench its thirst. While drinking water, it saw its image reflected in it. It thereupon thought, "Oh the beauty of my horns! they are long, strong and charming. My spotted body is like the sky shining with stars. How I wish my feet also were as beautiful as my horns." While it was musing thus, it heard the roar of a lion. Much frightened, the deer ran as fast as it could. Soon it reached a forest. While entering it, its horns got entangled in a bush. However much it tried, it was not able to extricate itself from the bush. The lion, which followed it, soon came to the forest and tore the deer to pieces.

## X

In a dark night, a blind man was going along a road with a pot on his shoulder and a lamp in his

hand. A man passing by saw this. He was not able to understand why the blind man was carrying the lamp. So he asked him, "Oh brother ! of what use is this lamp to you." You are blind and light and darkness are alike to you." The blind man replied, "the lamp is not for me but for ignorant men like you, so that you may not come against me and break my pot." The traveller was ashamed and went on silently.

## XI

Having killed Hidimba, the Pandavas were wandering in forest. Vyasa came and advised them to go and live in a brahmin's house in a village nearby. The Pandavas obeyed. There was a rakshasa in that village. He ate daily one villager who was sent to him. One day Bhimasena was sent to the demon. They two fought with each other and in the end Bhima killed him. Thereupon Kunthi and Yudhishtira felt glad and the villagers praised Bhima for his prowess.

## XII

Gopala and Mukunda were thick friends. One day they started for a town nearby to purchase some articles. On the way there was a forest. While crossing it, they were attacked by a bear. Gopala at once climbed up a tree and hid himself beneath the leaves. Mukunda could find no way for escape.

He, therefore, fell down and pretended to be dead. The bear came near and smelt all over his body for a long time. Seeing him motionless it thought he was dead and left the place. Gopala then getting down from the tree asked his friend to tell what the bear had whispered in his ear. Mukunda replied, "the bear advised me not to believe a friend who runs away in times of danger." Gopala felt ashamed and begged pardon for his conduct.

### XIII

In a certain forest there lived a demon named Karala. One day while wandering he came across a brahmin. Getting on his shoulder, he asked the brahmin to carry him to the river near by. Much afraid, the brahmin started carrying him. On the way he, seeing the demon's feet to be very soft, asked him the reason for it. The demon replied "there is reason for this. I observe a vow whereby I do not walk with my feet wet on ground covered with dust." Hearing this the brahmin began to think of a plan for his escape. In a short time, they two reached the river. The demon said, "You should not move from here until I come back finishing my bath and the worship of god." So saying he plunged into the river. The brahmin thought to himself, "surely. I would be killed when the demon returns. I shall hence hastily run away to the shore, where I would be safe, as

demon would not follow me with his feet wet." He accordingly did and the demon did not follow him from fear of the violation of his vow. The brahmin soon reached his home safely.

#### XIV

The king then summoning his ministers said, "Oh Councillors! when the prince left for hunting, many ill-omens occurred. I dissuaded him, but the proud prince disregarded my words and went to the forest. The expected result has now happened. The horse on which he rode has returned empty without the master. I, therefore, propose to start in search of my son." The ministers agreed and in a short time they all started. They entered the forest through the same way by which the prince had gone. In the midst of the forest, they saw the prince roaming here and there crying "Sasamira." Over-powered with grief, the king carried his mad son back to the palace.

#### XV

There lived a lion in a forest. One day after having eaten to its satisfaction it was sleeping in its cave. At that time, many rats came out of their holes to collect grains. One of them by chance ran against the lion. The lion woke and caught hold of the rat. The poor animal cried piteously, "Oh Lord of the beasts! your prowess is well-known. I am

but an insignificant animal. Pray! forgive my fault. Even a weak creature like me may be of some use to you sometimes." Hearing these words, the lion released the rat with pity. One day the lion was caught in a hunter's net. As the ropes were strong, however much it tried it was not able to get out of the net. So it roared loudly. Hearing the cry, the rat ran to the lion and finding it caught in a net, it quickly cut the ropes with its teeth and set the lion free. Even animals are grateful.

## XVI

Somadatta was the king of Gandhara. One day he asked an astrologer. "Oh sir! how many years more will I live." The astrologer replied, "Your Majesty! your end is drawing near. You will not live for more than two years." Hearing this, the king felt sorry for his impending death. The minister seeing this called the astrologer and said, "Oh sir, as you have just now predicted the king's death you will also be able to know about your own. Please tell me how long will you live." The astrologer said, "I will live for twenty years more." The minister drew his sword and cut off the head of the astrologer. Turning to the king he said, "Oh Lord! hearing this fool's words, you got afraid. Now please look at his fate. How could he foretell the fate of others when he did not know his own?" The



king was satisfied and gave the minister rich presents.

## XVII

Karna was born to Kunti before she was married. Being afraid of the public scandal, she placed the child in a box and set it afloat in a river. The box was found by the charioteer of king Dhritarashtra. As he was childless, he and his wife Radha brought up Karna as their own son. In course of time he grew up to be a young man. He first studied under Kripa. Eager to learn the science of archery in full, he resolved to approach Parasurama. Parasurama was a brahmin and he had taken a vow not to teach the science of warfare to the kshatriyas. Assuming therefore the form of a brahmin, Karna approached him and learnt the science in a short time.

## XVIII

One day Bharghava was sleeping with his head on the lap of Karna. Indra, who was waiting for an opportunity, assumed the form of a leech and bit his thigh. Though his thigh was being bitten, with the desire not to disturb his preceptor's sleep, Karna bore all pain and did not move. When Bharghava awoke, he saw the thigh of his disciple covered with blood. Seeing the flow of blood and the endurance of his disciple, he resolved that he was not a brahmin but a kshatriya. He therefore cursed that the know-

ledge he had acquired should not occur to him in times of need.

## XIX

Just before the commencement of the war, Kunti tried to secure Karna to the side of the Pandavas. One day, while he was sitting on the bank of a tank, she approached him and told him the story of his birth. Karna learning the truth got angry and said, "Mother ! you do not deserve any respect at all. You did a sinful deed and to cover it, threw me away while young. I was nourished by a charioteer. To him I owe my life and to Dhuryodhana all my fame. I cannot leave Duryodhana in his adversity. However, as you are my mother. I promise not to kill any of your sons except the one with the monkey-banner." Kunti came home satisfied, but did not communicate the news to any of her sons.

## XX

There lived a poor brahmin in the city of Hastina. One day he went to a forest to collect fruits and flowers. On the way he met a tiger and tried to run away from it. The tiger, however, followed and caught him. The brahmin then implored, "Oh mighty tiger ! please show me favour. Do not eat me for three days. I shall go home and finishing all my business and taking leave of my relatives, shall come here at the end of the period." The

tiger pitied, but did not like to leave the prey. The brahmin again piteously cried that he would surely come. The tiger then let him go. The brahmin went home with a sorrowful mind and having attended to his work, returned to the tiger in time. It praised him for his truthfulness and set him free. Those who speak truth are honoured by all.

## XXI

The king of Panchala had three sons. As he had become old, he desired to give the kingdom to the son who deserved it most. He called the eldest son first and asked him to choose what he wanted. He said, "I desire to obtain proficiency in all arts and sciences and hear Mahabharata and Ramayana narrated by old men." The king thereupon gave him as much wealth and lands as he wanted and permitted him to go anywhere he liked. The king then called the second son and asked him what he wanted. He said, "I have great desire to acquire wealth and thence go on pilgrimage." The king accordingly gave him much wealth and allowed him to go on pilgrimage. Calling the youngest son, the king asked his desire. He said, "I desire to acquire your kingdom, raise an army, and conquer all the kingdoms nearby." The king was satisfied and thinking that he alone deserved to be the king entrusted the entire kingdom to him.

# EXERCISES

FOR

Translation from Sanskrit to English.

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## PRESENT TENSE.

I

2

१. सत्यं जयति । २. मृगाः धावन्ति । ३. गुरुं नमामि ।  
४. वायुः वाति । ५. अध्वात्पतति । ६. गिरिं  
आरोहावः । ७. व्याधयः पीडयन्ति । ८. धनं लुभ्यति ।  
९. गृहं प्रविशति । १०. शरीरं भूषयति । ११. मांसं अत्ति ।  
१२. कमलं विकसति । १३. नदी प्रवहति । १४. सेवकः  
प्रभुं परिचरति । १५. लेखिनीं आनयति रामः । १६. तत्रे  
लवणं क्षिपसि । १७. वृषभौ भारं वहतः । १८. वायसाः  
बलिं भक्षयन्ति । १९. शुकाः मधुरं कूजन्ति । २०. अलयः  
वृक्षेषु भ्रमन्ति । २१. अन्नेन शरीरं पोषयसि । २२. खनित्रेण  
खनसि । २३. कलिभ्यो दुःखं उद्भवति ।

II

१. सिंहः आहाराय संचरति । २. कमलं अलीन्  
प्रणीयति । ३. सिंहाः गजान् अनुधावन्ति । ४. आकाशाविःत्प

पतति । ५. आचार्येभ्यः उपदेशं अधिगच्छामः । ६. विमलं  
 चारि पिवथ । ७. कोकिलान् वायसाः पोषयन्ति । ८. दण्डेन  
 सारमेयं ताडयसि । ९. कलहस्य कारणं पृच्छामि । १०.  
 नृपाः उपहारैः न तुष्यन्ति । ११. भोजनाय गृहमागच्छति ।  
 १२. अतिथिभ्यः अन्नं यच्छावः । १३. अनृतं न वदामः । १४.  
 तृणानि अश्वेभ्यः यच्छति । १५. सूर्यात् उष्णं भवति । १६.  
 बीजादङ्कुरमुद्भवति । १७. आकाशे नक्षत्राणि पश्यामः । १८.  
 निदाघे कासारेषु जलं शुष्यति । १९. वनेषु श्वापदाः सन्ति ।  
 २०. छायायां उपविशन्ति छात्राः । २१. तटाकात् जलं प्रवहति ।  
 २२. घर्मेण मुखं द्रवति । २३. नराणां तृष्णा न शाम्यति ।

### III

१. मर्कटाः वृक्षात् वृक्षं प्लवन्ते । २. तटाके मण्डूकाः वर्तन्ते ।  
 ३. पिपीलिकाः तण्डुलानि लभन्ते । ४. विनयेन शोभसे । ५.  
 नार्यः बलभान् भक्त्या सेवन्ते । ६. मयूरस्य पिच्छं चारु वर्तते ।  
 ७. शत्रूणां पराजये नृपा मोदन्ते । ८. लोभात्कलहो जायते ।  
 ९. क्लेशं न सहामहे । १०. बीजानां आरोपणं आरभसे । ११.  
 विष्णवे माला रोचते । १२. गुरुनभिवादयावहे । १३. आम्र-  
 फलानि स्वादु वर्तन्ते । १४. देवी सहचर्याः अपराधं क्षमते ।  
 १५. गोपालस्योद्यमं श्लाघन्ते जनाः । १६. पापानां मनः न  
 कम्पते ।

## PASSIVE FORMS.

## IV

१. रथः अश्वैः उह्यते । २. नृपतिभिः शठा दण्ड्यन्ते ।  
 ३. मूर्खेण विषं पीयते । ४. प्लवेन नदी तीर्यते । ५. विघ्नात्  
 स्येन कार्यं नारभ्यते । ६. देवताभ्यः बलिः दीयते । ७. पुत्रैः  
 शेष्यैश्च पूज्यसे । ८. बालः मात्रा आश्लिष्यते । ९. जनैः  
 वेहस्यामहे । १०. आम्राणि पथिकैः स्वाद्यन्ते । ११. हरिणाः  
 गार्दूलैः हन्यन्ते । १२. रमणाय संदेशः प्रहीयते । १३. दावेन  
 नं दह्यते । १४. भृत्याः प्रभुभिः आदिश्यन्ते । १५. गायकैः  
 गीतानि सम्यक् गीयन्ते । १६. सूक्तैः जाड्यं मात्रा सद्यते न तु  
 पेत्रा ।

## MISCELLANEOUS.

## V

१. लोहकारः अङ्गारं भस्त्रेण उद्दीपयति । २. रात्रौ मत्कुणैः  
 यथा जायते । ३. मार्जारानां आरूपाणां च वैरं प्रसिद्धमेव । ४.  
 मलयं विना चन्द्रानं नान्यत्र रोहति । ५. परशुना तरूणां शाखाः  
 वृण्ध्यन्ते । ६. घटः मृदः विकारः । ७. स्मृतिः श्रुतिं  
 अनुसरति । ८. चन्द्रस्य आकृतिः कन्दुकस्य इव वर्तते । ९.  
 ऋषीणां सूक्तिषु जनानां परमो विश्वासः भवति । १०. दिष्ट्या  
 धिते महाराजः । ११. प्रभुः अनुचरैः अनुस्रियते । १२.  
 प्रम्बुराशौ कल्लोलः प्रतिक्षणं जायन्ते । १३. आलस्यं मनुष्याणां

शरीरस्थः रिपुः । १४. मम वचनं बहुमन्यते गोपालः । १५.  
अगदाः व्याधीन् हरन्ति । १६. बुद्धेः प्रकर्षः कीर्तये भवति ।

## IMPERFECT

### VI

१. नृपः रिपून् जयत् । २. यतिभिः तत्त्वमबुध्यत । ३.  
स्तेनाः उद्याने फलान्यपाहरन् । ४. भार्या भर्तारं अन्वसरत् ।  
५. भिषजः रोगिभ्यः अगदानयच्छन् । ६. करिणः करिणीभिः  
अन्वगम्यन्त । ७. पिता दुहितरं आह्वयत् । ८. अमरैः असुराः  
अजीयन्त । ९. सेनापतिः सैनिकान् नगराद्बहिरनयत् । १०.  
वृक्षेभ्यः पक्षिणः उदडयन्त । ११. कारागृहात् चोरान् बहिरमुञ्चन् ।  
१२. विद्वांसो जनाः धनवद्भिरपूज्यन्त । १३. मर्कटानां यूथानि  
काननेषु अचरन् । १४. उद्यानपालाः वृक्षेषु फलान्यगणयन् ।  
१५. कपयः सेतुना समुद्रमतरन् ।

### VII

१. धार्मिका राजानः कविभिः प्राशस्यन्त । २. पुरा योधाः  
धनूषि अस्त्राणि च अवहन् । ३. पान्थाः वृक्षाणां छायासु उपा-  
विशन् । ४. मार्जारः कुक्कुटस्य शावकान् अभक्षयत् । ५.  
शत्रूणां गृहाणि प्राविशाम । ६. शास्त्रेषु नैपुण्यं अध्यगच्छत् ।  
७. कलिङ्गेषु त्वं नैवासीः । ८. कलञ्जं नामक्षयाम । ९. वैदेह्या  
सह रामः पञ्चवत्यां अरमन्त । १०. कदाचित् रावणः सीतामपा-  
हरत् । ११. तदा तु राम स्तवनावर्तत । १२. रावणस्य तु दश

शीर्षाणि रामेण अच्छिद्यन्त । १३. मारुतिः लङ्कां वह्निना अदहत् ।  
 १४. बाल्ये लोष्टैः कासारे मण्डूकानताडयाम् । १५. अध्य-  
 यनाय गुरुं उपासीदन् ।

## VIII

१. वने व्याघ्राणां ध्वनिना मृगाः पलायन्त । २. ऋश्यशृङ्गः  
 शान्तां पर्यणयत् । ३. सत्रस्य रक्षणाय विश्वामित्रः दशरथं रामं  
 अयाचत । ४. शुकं कोकिलं च वने ऐक्षामहि । ५. किम्मीरः  
 भीमेन अहन्यत । ६. विराधस्य दर्शनेन सीता अमुह्यत् ।  
 ७. शबरी स्वादुभिः फलैः राममुपाचरत् । ८. बटवः अध्ययनाय  
 प्रावर्तन्त । ९. रावणः तीव्रैः तपोभिः ब्रह्माणमतोषयत् । १०.  
 प्रबलेन वातेन समुद्रः अक्षुभ्यत् । ११. तस्य वामं नयनं अस्फुरत् ।  
 १२. हरिश्चन्द्रः सङ्कटेऽपि अनृतं नावदत् । १३. वाल्मीकिः  
 वल्मीकात् अजायत इति लोक प्रवादः । १४. रात्रौ स्वप्ने चन्द्रा-  
 पीडः शशाङ्कमपश्यत् । १५. नीतिषु प्रवीणैः सचिवैः सह प्रतिक्रि-  
 यां आलोचयत् । १६. राक्षसीनां दुरुक्तैः सीता त्रासं अध्यगच्छत् ।

## PARTICIPLES AND GERUNDS.

### IX

१. अश्वमारुह्य योधाः योद्धुं गच्छन्ति । २. मातरं दृष्ट्वा  
 क्लृप्तः उत्प्लुत्योत्प्लुत्य धावति । ३. जानन्नपि दुःखस्यकारणं किं  
 वृच्छसि । ४. भित्तौ रन्ध्रं कृत्वा चोरः गृहं प्रविशति । ५.  
 कन्याभिः रचिता इयं माला सुष्ठु वर्तते । ६. मृगयाय “मा



गच्छ अधुना” इति बहुधा पित्रा निर्भत्स्यमानोऽपि राजकुमारः  
 तद्वाक्यमनादृत्य वनं अगच्छत् । ७. यन्मयोक्तं तन्नान्यथा भवितु-  
 मर्हति । ८. शिलापि महद्भिः सुप्रतिष्ठिता दैवत्वं याति । ९.  
 मां उत्सृत्य, सुचिरमालोक्य प्रत्यभिजानन्निव अवदत् । १०. वन नि.  
 दहतः बहेः मारुतः सखा भवति । ११. पित्रा दत्तं राज्यं प्राप्य  
 रघुः महतीं सेनां प्रतिष्ठापितवान् । १२. उपार्जितानां वित्तानां  
 याग एव हि रक्षणम् । १३. बालो वा वृद्धो वा गृहमागतः पूज-  
 यितव्यः । १४. नदीकूलं प्राप्ताः पान्थाः मुखं पादौ च जलेन  
 क्षालयन्ति । १५. दुर्जनः विद्यया अलंकृतोऽपि परिहर्तव्यः ।  
 किं मणिना भूषितः सर्पः न भयङ्करः ? ।

## X

१. आगतं अतिथिं दृष्ट्वा यः पराङ्मुखो भवति, स शृङ्गहीनः  
 वृषः । २. वन्येन वर्तयन् सीतया सह रामः सुखेन कालं अनयत् ।  
 ३. निशितैः बाणैः बहवो मृगा हताः । ४. लक्ष्मणेन कथितं वृत्तं  
 श्रुत्वा रामः अमुद्यत् । ५. गृहं प्रविष्टश्चोरः गृहिणा अदृश्यत । ६.  
 यस्मिञ्जीवति बहवः जीवन्ति स एव जीवतु । ७. सन्तः परीक्ष्य  
 साधुवृत्तं भजन्ति । ८. भगीरथेन गङ्गा मूलोकमानीता । ९.  
 बिलादागतं द्विजिह्वं दृष्ट्वा नकुलः तदुपरि निपत्य खण्डयति । १०.  
 घटं हस्ते धृत्वा कूपं अन्विष्यन्त्यः कन्यकाः आगच्छन्ति । ११.  
 एतदेव मम भाग्य मित्युक्त्वा सा व्यलपत् । १२. कश्चिद्ब्राह्मणः  
 स्वगृहेयज्ञिककर्माणि कर्तुं निश्चित्य, समीपस्थं नगरं गत्वा, संभारान्  
 क्रीत्वा स्व ग्रामं प्रति निवर्तमानः मध्ये तीव्रेणातपेन श्रान्तः, समीपस्थं

वृक्षं प्राप्य, संभारान् अवतार्य, छायायां उपाविशत् । १३. अनन्तरं स दैत्यः पुत्रमानीय मृदुभिः वचनैः तं अबोधयत् ‘वत्स प्रह्लाद ! मम वैरिणं विष्णुं मार्चय ।’ एवमसकृत्पित्रा कथितोऽपि, प्रह्लादः तद्वचनं उल्लङ्घ्य “लोकनाथं हरिमेव पूजयेयं, नान्यं” इत्यवदत् । तच्छ्रुत्वातिक्रुद्धः हिरण्यः ‘अरे इमां धृतिं कस्ते दर्शितवान् । स कस्मिन् ? । तं मे दर्शय, एतत्क्षणमेव गृहीत्वा व्यापादयामि’ इत्यवदत् । प्रह्लादोऽवदत् “पितः ! कथं सर्वं विश्वं व्याप्य भवन्तमीश्वरं अत्र तिष्ठतीति वक्तुं शक्यं । सः सर्वत्र वर्तते” इति ।

## IMPERATIVE AND POTENTIAL.

### XI

१. सत्यं जयतु । २. जनाः सुखिनो भवन्तु । ३. शिवाः सन्तु पन्थानः । ४. परद्रव्यं लोष्टसमं गणयेम । ५. साधुपदवीं अनुयाम । ६. पितरौ देववत्पश्य । ७. इमं कुम्भं जलेन पूरय । ८. खलानां पदवीं कदापि नावलम्बेमहि । ९. वत्से ! आगच्छ, इदमासनमाश्रय । १०. आपणं गत्वा अगदं क्रीत्वाऽऽगच्छ । ११. राज्ञः सन्निधौ कथमसत्यं वदानि । १२. समुद्रं तीर्त्वा आङ्गलभूमिं गच्छाम । १३. पश्य दैववशात्प्राप्तमिदं फलम् । १४. सम्यक् विमृश्य कृतेकार्ये कथं फलं न लभेथाः । १५. दुर्गतं बन्धुं जनाः न परित्यजेयुः ।

### XII

१. सूच्या इदं शल्यं उद्ध्रियतां । २. न परद्रव्यं अपहरेत् । ३. यावज्जीवं सत्पथेनैव वर्तेमहि । ४. यथाभिलषितमुनुष्ठीयताम् ।

५. परिहासार्थमपि जनाः कलहं नकुर्युः । ६. गुरूणां सन्निधौ न कदापि निषीदाम । ७. विष भवतु वा न वा फटाटोपो भयङ्करः । ८. पुत्रः पितरं सुचरितैः प्रीणयेत् । ९. असत्यं न कदापि भाषेमहि । १०. दैवमतिक्रामितुं कः समर्थो भवेत् । ११. ईश्वरस्य गुणान् वर्णयितुं न प्रभवेम । १२. तृष्णां त्यज, भज क्षमां, पापे रतिं माकृथाः, सत्यं वद, सेवस्व विद्वज्जनान्, मान्यान्मानय, विद्विषोऽप्यनुनय, प्रच्छादय स्वान्गुणान् कीर्तिपालय, दुःस्विते कुरु दयां, एतत्सतां लक्षणम् । १३. पिता पुत्रमाहूय बुद्धिमेव मुपादिशत्—“ वत्स ! अतिकष्टां दशां प्राप्तोऽपि स्वधर्माचारौ न परित्यज । सर्व भूतेषु दयां कुरु, परमेश्वरे भक्तिं अधिगच्छ, परस्त्रियो मा विलोकय, बलवद्भिः विरोधं मा कुरु, सज्जनानाश्रय, दुर्जनान्परिहर, स्त्रीभ्यो गुह्यं मा वद ” इति । १४. दुर्जनेन समं सख्यं प्रीतिं च न कारयेत् । १५. कर्मवशात्प्राप्तमपि भोजनं हस्तोद्यमं विना मुखं न प्रविशेत् । १६. अधुना त्वं गत्वा एतं वृत्तान्तं कपिञ्जलाय निवेदयेः ।

## MISCELLANEOUS.

### I

अथ देवदत्तमवलोक्य राजा जगाद ‘ सखे, किञ्चिदपि भयं चेतसि मा कुरु । ममपुत्रः पुराकृतेन कर्मणा हतः । किं नाम त्वया कृतम् । अन्यच्च, महत्यरण्ये पतितं मां नगरमनयः किल । प्रत्युपकार सहस्रैरपि न तदृणमपनेतुं प्रभवामि ’ इति समाश्वास्य तं चस्त्राभरणादिना संभाव्य विससर्ज । देवदत्तस्तु परमानन्दभरितः तं

कुमारं स्वगृहादानीय राज्ञे ददौ । ततो राजा परं संतुष्य देवदत्तं  
भूयोऽपि बहुधा संभाव्य प्रेषयामास ।

## II

अस्ति गोदावरी तीरे विशालः शाल्मली तरुः । तत्र नाना  
दिग्देशादागत्य रात्रौ पक्षिणः निवसन्ति । अथ कदाचित्  
अवसन्नायां रात्रौ लघुपतनक नामा वायसः कृतान्तमिव आगच्छन्तं  
लुब्धकमेकं अपश्यत् । तमवलोक्य अचिन्तयत्—“ अद्य प्रातरेव  
अनिष्ट दर्शनं जातम् । न जाने किं अनभिमतं भविष्यति—”  
इत्युक्त्वा ; सर्वैः विहगैः सह कर्तव्यं कार्यं आलोचयामास ।

## III

व्याघ्र उवाच “ शृणु रे पान्थ, प्रागेव यावनदशायाः आतक्रूरा,  
दुवृत्तः आसम् । बहून् मृगाश्च अहन्, तन मे पुत्राः दाराश्च मृताः ।  
तेन वंश हीनोऽभवम् । ततः केनचिद्भार्मिकेणाहमादिष्टः “ दान-  
धर्मादिकं चरतु भवान् । ” तदुपदेशादहं स्नानशीलः दानशीलश्च  
अस्मि । पश्यैतावान्मम लोभविरहः यत् स्वहस्तस्थमपि सुवर्णं  
कङ्कणं यस्मै कस्मैचिद्दातुमिच्छामि, तथापि व्याघ्रो मानुषं  
खादतीति लोकप्रवादः दुर्निवारो वर्तते । भवता न तद्विश्वसनीयम् ”  
इति ।

## IV

यावत् हिरण्यकः चित्रग्रीवस्य बन्धनं छेतुं आगच्छत्, तावच्चित्रग्रीव  
उवाच “ मित्र, मा मैवम् । असदाश्रितानां एतेषां तावत्पाशां

श्छिन्धि, ततः पश्चात् मम पाशं छेत्स्यसि । हिरण्यकोऽप्याह—  
 “अहमल्पशक्तिः । दन्ताश्च मे कोमलाः । तदेतेषां पाशां-  
 श्छेतुं कथं समर्थः । तत् यावन्मे दन्ताः न नुद्यन्ति तावत्तवपाशं  
 छिनद्मि । तदनन्तरं एषां बन्धनं यावच्छक्यं छेत्स्यामि ” ।  
 चित्रग्रीव उवाच—“अस्त्वेवम् । तथापि यथाशक्ति  
 एतेषां बन्धनं खण्डय । नाहमाश्रितानां दुःखं सोढुं समर्थः ।  
 नीतिश्च तावत्तथैव वर्तते ” । तदाकर्ण्य हिरण्यकः प्रहृष्टमनाः  
 सर्वेषामपि बन्धनं अच्छिनत् ।

## V

तदा सचिवेष्वेकोऽब्रवीत् ‘राजन् ! अत्रास्ति विष्णुशर्मा नाम  
 ब्राह्मणः । स सकल शास्त्रपारङ्गतः, लब्धकीर्तिश्च । तस्मै  
 समर्प्यन्तां राजकुमाराः, स नूनं द्रगेतान् प्रबुद्धान्करिष्यति ’ । स  
 राजा तदाकर्ण्य विष्णुशर्माणमाहूय प्रोवाच । “भो भगवन् ! मम  
 कुमारान् अङ्गीकृत्य यथा ते सर्वेषु शास्त्रेषु अन्यैः सदृशाः न भवेयुः  
 तथा कुरु । तदहं त्वां शासनशतेन योजयिष्यामि ” इति ।  
 ब्राह्मणोऽब्रवीत्—देव श्रूयतां मम तथ्य वचनम् । नाहं विद्याविक्रयं  
 शासनशतेनापि करोमि । पुनस्तु एतांस्तव पुत्रान्मास षट्केन यदि  
 नीतिशास्त्रज्ञानं करोमि ततः स्वनामत्यागं करोमि ” इति । राजा तु  
 विप्रस्य प्रतिज्ञां श्रुत्वा प्रहृष्टः पुत्रांस्तस्मै अर्पयामास ।

## VI

पुनरपि भोजराजे सिंहासनमारोढुमागते, सालभञ्जिकैका प्राह—भो  
 राजन् तथाविधं धैर्यं औदार्यं च यस्यास्ति स एव इदं सिंहासनमधि-

रोढुं अर्हति । राजा प्राह—“ कीदृशं तत् ? सालभञ्जिका  
अकथयत्—भो राजन् विक्रमे राज्यं कुर्वति लोके दुर्जनः कोऽपि न  
सीत् । सर्वे जनाः सदाचारसंपन्नाः अभवन् । सर्वेषामपि  
वर्णानां पापाद्भयम् । प्राणिषु दया, परमेश्वरे भक्तिः, देहे निर्ममता,  
नित्यानित्यवस्तुविचारः, हृदयेचौदार्यं अभवत् । एवं सर्वोपि लोक-  
पावनान्तःकरणः राज्ञः प्रसादात् सुखेन अवर्तत ” इति ।

## SELECT STORIES.

### STORY 1.

कश्चित् सारमेयः तृणैः पूर्णं गोष्ठे उपविष्ट आसीत् । तत्र  
कश्चन क्षुधार्तः बलीवर्दः तृणान्यत्तु माजगाम । स श्वातु भक्षणं  
कृत्वा तं न्यवारयत् । तदानीं वृषभः सन्तसहृदयः एवमवदत्  
“ रे श्वन् ! त्वमपि तृणं न भक्षयसि । मां च निवारयसि । कोऽर्थः  
तव अनेन रक्षणं व्यापारेण ? ” इति । ततः सारमेयोऽब्रवीत्  
“ अशनादिना मत्पोषकाय स्वामिने न कदापि द्रुह्येयम् । स्वामिना  
गृहरक्षायां अधिकृतोऽस्मि ” इति । तच्छ्रुत्वा बलीवर्दः तूष्णीं  
अगात् ।

### STORY 2.

अस्ति हस्तिनापुरे विलासोनाम रजकः । तस्य गर्दभः अतिवाह-  
नात् दुर्बलो मुमूर्षुरिवाभवत् । ततस्तेन रजकेनासौ व्याघ्रचर्मणा  
प्रच्छाद्य अरण्य समीपे सस्यक्षेत्रे नियुक्तः । ततो दूरात्तमवलोक्य  
व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वर पलायन्त । अथैकदा केनापि सस्य-

रक्षकेण धूसर कम्बलकृततनुत्राणेन धनुःकाण्डं सज्जीकृत्य एका-  
स्थितम् । तं च दूरात् दृष्ट्वा गर्दभः पुष्टाङ्गः, यथेष्टसस्य भक्षणजा-  
बलः ‘गर्दभोऽयम्’ इति मत्वोच्चैः शब्दं कुर्वाणस्तदभिमुखं धावितः  
सस्यरक्षकेणापि चीत्कार शब्दान्निश्चित्य ‘गर्दभोऽयं’ इति  
लीलयैव व्यापादितः ।

### STORY 3.

अस्त्युत्तरापथे गृध्रकूटं नाम्नि पर्वते महान् पिप्पल वृक्षः । तत्रा-  
नेकवका निवसन्ति । तस्य वृक्षस्याधस्ताद्विवरे सर्पो बालापत्यानि  
खादति । अथ शोकार्तानां वकानां विलापं श्रुत्वा केनचिद्वकेनाभि-  
हितम् “ एवं कुरुत यूयं, मत्स्यानुपादाय नकुलविवरादारभ्य सर्पविवरं  
यावत्पण्डितक्रमेण विकिरत । ततस्तदाहारलुब्धैः नकुलैरागत्य सर्पो  
द्रष्टव्यः, स्यभावद्वेषात् व्यापादयितव्यश्च ” तथानुष्ठिते तद्वृत्तम् ।  
ततश्च वृक्षे नकुलैः वकशावकरावः श्रुतः, पश्चात्तैः वृक्षमारुह्य वक शाव-  
काः खादिताः । उपायं चिन्तयन्प्राज्ञः ह्यपायमपि चिन्तयेत् ।

### STORY 4.

अस्ति कस्मिंश्चित्पर्वतैक देशे वानर यूथम् । तच्च कदाचित्  
हेमन्तसमये शीतस्पर्शवेपमानकलेवरं प्रकृष्टजलधारानिपात समाहतं  
न कथंचित् शान्तिमगमत् । अथ केचिद्वानराः वह्निगणसदृशानि गुञ्जा-  
फलानि विचिन्त्य वह्निवाञ्छया फूत्कुर्वन्तः समन्तात् तस्थुः । अथ  
सूचीमुखो नाम पक्षी तेषां तं वृथायासं अवलोक्य प्रोवाच । “ भो  
भवन्तः सर्वे मूर्खतमाः । नैते वह्निगणाः, वह्निगणसदृशान्येतानि

गुञ्जाफलानि । तत्किंवृथाश्रमेण । नैतस्मात् शीतरक्षा भविष्यति । तदन्विष्यतां कश्चित् निवातः वनप्रदेशः, गुहा वा गिरिकन्दरं वा । अद्यापि साटोपो मेघो दृश्यते” । अथ तेषामेकतमः वृद्धवानरस्त-  
मुवाच “ भोः किं तव अनेन व्यापारेण, तद्वन्ध्यताम् ” सोऽपि तमना-  
दृत्य भूयोऽपि वानराननवरतमाह “भोः किं वृथा क्लेशेन” अथ याव-  
दसौ न कथंचित् प्रलापाद्विरमति तावदेकेन वानरेण व्यर्थश्रमत्वात् कुपि-  
तेन पक्षाभ्यां गृहीत्वा शिलायां आस्फालितः, उपरतश्च ।

### STORY 5.

अस्ति उज्जयिन्यां चूडामणिनाम क्षत्रियः । तेन धनार्थिना महत्ता क्लेशेन भगवान् पिनाकी चिरमाराधितः । ततः क्षीणपापोऽस्ता भगवदादेशात् स्वप्ने दर्शनं दत्त्वा यक्षेश्वरेणादिष्टः । —“ यत्त्वम-  
प्रातः क्षौरं कृत्वा लगुडं हस्ते धृत्वा गृहे निभृतं स्थास्यसि ततोऽस्मि-  
न्नेवाङ्गणे समागतं भिक्षुं पश्यसि । तं निर्दयं यदि लगुडप्रहारेण हनिष्यसि ततः सुवर्णकलशो भविष्यति । तेन त्वया यावज्जीवं सुखिना भवितव्यम् ” । ततस्तेन तथानुष्ठिते तद्वत्तम् । ततस्तत्र क्षौरकरणाय अनीतेनालोक्य चिन्तितम्—“ अये निधिप्राप्तेरयं उपायः । अहमप्येवं किं न करोमि ” । ततः प्रभृति नापितः प्रत्यहं तथाविधः लगुडहस्तः भिक्षोरागमनं प्रतीक्षते । एकदा तेन प्राप्तः भिक्षुः लगुडेन व्यापादितः । तस्मादपराधात् सोऽपि नापितो राजपुरुषैर्व्यापादितः ।

### STORY 6.

आसीत्कस्मिंश्चिद्ग्रामे भैरवो नाम व्याधः । सचैकदा मृगं



अन्विष्यमाणः विन्ध्याटवीं गतवान् । ततस्तेन व्यापादितं मृगमादाय गच्छता घोराकृतिः शूकरो दृष्टः । तेन व्याधेन मृगं भूमौ निधाय शूकरः शरेणाहतः । शूकरेणापि घनघोरगर्जनं कृत्वा स व्याधः मुष्कदेशे हतः । ततश्च सः छिन्न द्रुम इव भूमौ निपपात । अथ तयोः पादास्फालनेन कश्चन सर्पोऽपि मृतः । अथानन्तरं दीर्घरावो नाम जम्बुकः परिभ्रमन्नाहारार्थी तान् मृतान् मृग व्याध सर्पशूकरान् अपश्यत् । अचिन्तयच्च । “अहो, अद्य महद्भोज्यं मे समुपस्थितम् । एषां मांसैः मासत्रयं मे सुखेन गमिष्यति । ततः प्रथमं बुभुक्षायां इदं कोदण्डलग्नं निःस्वादु स्नायुबन्धनं खादामि” इत्युक्त्वा तथा कृते सति उत्पतितेन धनुषा हृदि निर्भिन्नः स पञ्चत्वं गतः ।

## STORY 7.

कस्मिंश्चित्तरौ वायसदंपती निवसतः । तयोश्चापत्यानि तत्कोट-  
रावस्थितेन कृष्णसर्पेण खादितानि । ततः पुनर्गर्भवती वायसी  
वायसमाह । “नाथ, त्यज्यतां अयं तरुः । अत्र स्थितेन  
कृष्णसर्पेण आवयोः संततिः सततं भक्ष्यते । वायसो ब्रूते ‘प्रिये !  
न भेतव्यम् । वारंवारं मयैतस्य महापराधः सोढः, इदानीं पुनर्न  
क्षन्तव्यः । वायस्याह ‘कथमेतेन बलवता सार्धं भवान् विग्रहीतुं  
समर्थः’ वायसो ब्रूते “अलमनया शङ्कया । अत्रासन्ने सरसि  
राजपुत्रः प्रत्यहमागत्य स्नाति । स्नानसमये तदङ्गादवतारितं  
तीर्थशिलानिहितं कनकसूत्रं चञ्चा विधृत्यानीयास्मिन्कोटरे धारयि-

प्यामि ” । अथकदाचित् स्नातुं जलं प्रविष्टे राजपुत्रे वायसेन  
तथानुष्ठितम् । अथ कनकसूत्रानुसरणप्रवृत्तैः राजपुरुषैः तत्र  
तरुकोटरे कृष्णसर्पो दृष्टः व्यापादितश्च । उपायेन हि यच्छक्यं  
न तच्छक्यं पराक्रमैः ।

## STORY 8.

कदाचित् वर्षासु वृष्टेरभावात् तृषार्तं गजयूथं यूथपतिं आह—  
“ नाथ कोऽभ्युपायोऽस्माकं जीवनाय ? नास्ति क्षुद्र जन्तूनाम्  
निमज्जनस्थानम् । निमज्जनस्थानाभावात् मृताहं इव । किं  
कुर्मः ? । कयामः ? ” । ततो हस्तिराजो नातिदूरंगत्वा निर्मलं हृदं  
दर्शितवान् । ततो दिनेषु गच्छत्सु तत्तीरस्थाः क्षुद्रशशकाः गजपादा-  
हतिभिश्चूर्णिताः । अनन्तरं शिलीमुखो नाम शशकः व्यचिन्तयत्—  
“ अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमत्रागन्तव्यं । अतो  
विनश्यति अस्मत्कुलं ” । ततः विजयोनाम वृद्धशशकः “ मा विषी-  
दत—मयात्र प्रतीकारः कर्तव्यः ” इति प्रतिज्ञाय प्रचलितः ।  
गच्छता तेन “ कथं गजयूथसमीपे स्थित्वा वक्तव्यम् ” इति आलो-  
चितम् । ततः पर्वतशिखरमारुह्य स वृद्धशशकः गजयूथपतिमवदत्  
“ गजपते ! शशकोऽहं भगवता चन्द्रेण भवदन्तिकं प्रेषितः ।  
तदाज्ञया ब्रवीमि शृणु । यदेते चन्द्र सरोरक्षकाः शशकाः त्वया  
निःसारिताः तदनुचितं कृतम् । ते शशकाश्चिरं मस्माकं रक्षिताः ।  
अत एव मे शशाङ्क इति प्रसिद्धिः ” । एवमुक्तवति दृष्टे यूथपतिः  
भात् इदमाह “ प्रणिषेहि । इदमज्ञानतः कृतं । पुनर्नकर्तव्यम् ” ।

दूत उवाच “ यद्येवं तदत्र सरसि कोपात्कम्पमानं भगवन्तं शशाङ्कं प्रणम्य प्रसाद्य गच्छ ” । ततः तेन रात्रौ नीत्वा जले चञ्चलं चन्द्रबिम्बं दर्शयित्वा यूथपतिः प्रणामं कारितः । तेन च “ देव अज्ञानात् अनेनापराधः कृतः । ततः क्षम्यताम् नैव वारान्तरं विधास्यते ” इत्युक्त्वा सः प्रस्थापितः ।

### STORY 9.

अस्ति मगधदेशे फुलोत्पलाभिधानं सरः । तस्मिंश्च बहवो मत्स्याः कूर्माश्च अवसन् । अथैकदा धीवरैरागत्य प्रोक्तम् “ यदत्रास्माभिः अद्य उषित्वा प्रातः मत्स्यकूर्मादयः व्यापादयितव्याः ” । तद्धीवरालापं आकर्ण्य मत्स्यत्रयेणालोचितम् । तत्र ‘ अनागतविधाता ’ नामैको मत्स्यः । तेनालोचितम् “ अहं तावत् जलाशयान्तरं गच्छामि ” इत्युक्त्वा हृदान्तरं गतः । अपरेण ‘ प्रत्युत्पन्नमति ’ नाम्ना मत्स्येनाभिहितम् “ भविष्यदर्थे प्रमाणाभावात्कुलं मया मन्तव्यम् । तदुत्पन्ने यत्कार्यं तदनुष्ठेयम् ” । ततश्च ‘ यद्भविष्येण ’ उक्तम् “ यदभावि, तन्नभावि, भाविचेत् न तदन्यथा । किं वृथा प्रयत्नेन, विधिरेव विश्वसनीयः ” इति । ततः प्रातः जालेन बद्धः प्रत्युत्पन्नमतिः मृतवदात्मानं संदर्श्य स्थितः । ततो जालादपसारितः यथाशक्ति उत्सृत्य गभीरं नीरं प्रविष्टः । यद्भविष्यश्च धीवरैः प्राप्तः व्यापादितः ।

### STORY 10.

कस्मिंश्चित् अधिष्ठाने चात्वारो ब्राह्मणपुत्राः परस्परं मित्र भावं

गताः वनन्ति स्म । तेषां त्रयः शास्त्रपारं गताः, परंतु बुद्धि-  
स्ताः । एकस्तु बुद्धिमान्, केवलं शास्त्रपराङ्मुखः । अथ तैः  
शचित् निवैः नन्वितम्—“को गुणो विद्यायाः, तेन देशान्तरं गत्वा  
पत्नीन् परिनिष्य अर्थोपाजिना न क्रियते । तत्पूर्वदेशं गच्छामः” ।  
पानुष्ठिते कंचिन्मार्गं गत्वा तेषां ज्येष्ठतरः प्राह—“अहो अस्माकं  
अश्वतुर्थो मूढः, केवलं बुद्धिमान् । न च राजप्रतिग्रहो बुध्या  
न्यते विद्यां विना । तन्नास्मै स्वोपाजितं दास्यामि । तद्गच्छतु  
हं” । ततो द्वितीयेनाभिहितम्—“भोः सुबुद्धे गच्छ त्वं  
गृहं, यतस्ते विद्या नास्ति” । ततः स्तृतीयेन अभिहितम्—“अहो  
पुज्यत एवं कर्तुं । यतो वयं बाल्यात्प्रभृत्येकत्र क्रीडिताः ।  
गच्छतु, महानुभावो ऽस्मदुपाजितवित्तस्य समभार्गी भविष्यति”  
ते ।

अथ ते चत्वारः मार्गाश्रिताः अटव्यां मृत सिंहस्य अस्थीनि अप-  
न् । ततः एकेन अभिहितं “अहो अद्य विद्या प्रत्ययः क्रियते ।  
चिदेतत्सत्त्वं मृतं तिष्ठति । तद्विद्या प्रभावेण जीवनं सहितं कुर्मः ।  
हं अस्थिसंचयं करोमि” । ततः एकेन औत्सुक्यात् अस्थि-  
चयः कृतः । द्वितीयेन चर्म मांस रुधिरं संयोजितम् । तृतीयो-  
पे यावत् जीवनं संचारयति तावत् सुबुद्धिना निषिद्धः—“भोः  
छतु भवान् एष सिंहो निष्पाद्यते, यद्येनं सजीवं करिष्यसि ततः  
वर्नपि व्यापदयिष्यति” । इति तेन अभिहितः स आह—  
धिकं मूर्ख ! नाहं विद्यायाः विफलतां करोमि” । ततस्तेन  
भिहितम् “तर्हि प्रतीक्षस्व क्षणं यावदहं वृक्षमारोहामि । तथानुष्ठिते

यावत्सजीवः कृतः तावत् ते तयोऽपि सिंहेन उत्थाय व्यापादिताः ।  
स च पुनः वृक्षादवतीर्य गृहं गतः ।

## SELECT SLOKAS.

### GREAT MEN.

१. वज्रादपि कठोराणि मृदूनि कुसुमादपि ।  
लोकोत्तराणां चेतांसि को हि विज्ञातुमर्हति ।
२. साधोः प्रकोपितस्यापि मनोनायाति विक्रियाम् ।  
न हि तापयितुं शक्यं सागरांभस्तृणोल्कया ॥
३. आमरणान्ताः प्रणयाः कोपास्तत्क्षणभङ्गुराः ।  
परित्यागाश्च निःसङ्गाः भवन्ति हि महात्मनाम् ।
४. महाजनस्य संपर्कः कस्यनोन्नतिकारकः ।  
पद्मपत्रस्थितं तोयं धत्ते मुक्ताफलश्रियम् ॥
५. विपदि धैर्यमथाभ्युदये क्षमा  
सदसि वाक्प्रटुता युधि विक्रमः ।  
यशसिचाभिरुचिर्व्यसनं श्रुतौ  
प्रकृतिसिद्धमिदं हि महात्मनाम् ॥
६. शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।  
साधवो न हि सर्वत्र चन्दनं न वने वने ।

- ७- सम्पत्सु महतां चित्तं भवत्युत्पलकोमलम् ।  
आपत्सु च महाशैल शिलासङ्घातकर्कशम् ॥
- ८- उपकर्तुं प्रियं वक्तुं कर्तुं स्नेहमकृत्रिमम् ।  
सज्जनानां स्वभावोऽयं यथेन्द्रोः शिशिरोगुणः ॥
- ९- धनवान् बलवांल्लोके सर्वः सर्वत्र सर्वदा ।  
प्रभुत्वं धनमूलं हि राज्ञामप्युपजायते ॥
- १०- अर्थेन तु विहीनस्य पुरुषस्याल्पमेधसः ।  
क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा ॥
- ११- ब्रह्महापि नरः पूज्यः यस्यास्ति विपुलं धनम् ।  
शशिनस्तुल्यवंशोऽपि निर्धनः परिभूयते ॥
- १२- इहलोके हि धनिनां परोऽपि स्वजनायते ।  
स्वजनोऽपि दरिद्राणां तत्क्षणाद्दुर्जनायते ॥
- १३- पूज्यन्ते यदपूज्योऽपि यदगम्योऽपि गम्यते ।  
वन्द्यते यदवन्द्योऽपि स प्रभावो धनस्य च ॥
- १४- अर्थार्थी जीवलोकोऽयं श्मशानमपि सेधते ।  
त्यक्त्वा जनयितारं स्वं निःस्वं गच्छति दूरतः ॥

### POVERTY.

- १५- वरं वनं व्याघ्रगजेन्द्रसेवितं  
द्रुमालयं पक्कफलाम्बुभोजनम् ।

तृणानि शय्या परिधानवल्कलम्  
न बन्धुमध्ये धनहीन जीवनम् ।

१६- सन्तोऽपि हि न राजन्ते दरिद्रस्येतरे गुणाः ।  
आदित्य इव भूतानां श्रीर्गुणानां प्रकाशिनी ॥

१७- शङ्कनीया हि सर्वत्र निष्प्रतापा दरिद्रता ।  
उपकर्तुमपिप्राप्तं निःस्वं संत्यज्य गच्छति ॥

१८- विपदामाश्रयः शश्वद्दौर्गत्य कलुषीकृतः ।  
लज्जन्ते बान्धवास्तेन संबन्धं गोपयन्ति च ॥

१९- दंष्ट्राविरहितः सर्पो मदहीनो यथागजः ।  
तथार्थेन विहीनोऽत्र पुरुषो नामधारकः ॥

२०- अधनो दातुकामोऽपि संप्राप्तः धनिनां गृहम् ।  
मन्यते याचकोऽयं धिग्दारिद्र्यं खलु देहिनाम् ॥

२१- सुखं हि दुःखान्यनुभूय शोभते  
घनान्धकारेष्विव दीप दर्शनम् ।  
सुखात्तु यो याति नरो दरिद्रतां  
धृतः शरीरेण मृतः स जीवति ॥

### INDUSTRY.

२२- उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।  
न हि सिंहस्य सुप्तस्य प्रविशन्ति मुखे मृगाः ॥

२३. पश्यकर्मवशात्प्राप्तं भोज्यकालेऽपि भोजनम् ।  
हस्तोद्यमं विना वक्त्रे प्रविशेन्नकथंचन ॥
२४. उद्योगिनं पूरुपसिंहमुपैति लक्ष्मीः  
दैवं हि दैवमिति कापुरुषा वदन्ति ।  
दैवं निहत्य कुरु पौरुषमात्मशक्त्या  
यत्ने कृते यदि न सिध्यति कोऽन्नदोषः ॥
२५. उद्गमेन विनाराजन्नसिद्धयन्ति मनोरथाः ।  
अनुद्योगेन तैलानि तिलेभ्यः नाप्तुमर्हति ॥

### FATE.

२६. रविनिशाकरयोर्ग्रहपीडनं  
गजभुजङ्गविहङ्गमबन्धनम् ।  
मतिमतां च निरीक्ष्य दरिद्रतां  
विधिरहो बलवानिति मे मतिः ॥
२७. न हि भवति यन्न भाव्यं  
भवति च भाव्यं विनापि यत्नेन ।  
करतलगतमपि नश्यति  
यस्य हि भवितव्यता नस्ति ।
२८. प्राप्तव्यमर्थं लभते मनुष्यः  
देवोऽपि तं लङ्घयितुं न शक्तः ।



तत्मान्न शोचामि न विस्मयो मे  
यदस्मदीयं न हि तत्परेषाम् ॥

- २९- यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।  
तथापुराकृतं कर्म कर्तारमनुगच्छति ॥
- ३०- शेते सह शयानेन गच्छन्तमनुगच्छति ।  
नराणां प्राक्तनं कर्म तिष्ठेत्वथसहात्मना ॥
- ३१- दास्ता बलिः प्रार्थयिता च विष्णुः  
दानं च भूः वाजिमखश्च कालः ।  
नमोऽस्तु तस्यै भवितव्यतायै  
यस्याः फलं बन्धनमेव जातं ॥
- ३२- अरक्षितं त्रिष्टति दैधरक्षितं  
सुरक्षितं दैवहतं विनश्यति ।  
जीवत्यनाथोऽपि वने विसर्जितः  
कृतप्रयत्नोऽपि गृहे न जीवति ॥

### GIFT.

- ३३- धनेन किं यो न ददाति नाश्रुते  
बलेन किं यश्चरिपून्न बाधते ।  
श्रूतेन किं यो न च धर्ममाचरेत्  
किमात्मना यो न जितेन्द्रियो भवेत् ॥

३४. दानोपभोगरहिता दिवसा यस्य यान्ति वै ।  
स कर्मकार भस्त्रेव श्वसन्नपि न जीवति ॥
३५. श्लाघ्यः स एको भुवि मानवानाम्  
स उत्तमः सत्पुरुषः स धन्यः ।  
यस्यार्थिनो वा शरणागता वा  
न आशाविभङ्गात् विमुखाः प्रयान्ति ॥
३६. सदा दानपरिक्षीणः शस्त एव करीश्वरः ।  
अदानः पीनगात्रोऽपिऽपि निन्द्य एव हि गर्दभः ॥
३७. दातव्यं भोक्तव्यं धनविषये संचयो न कर्तव्यः ।  
पश्येह मधुकराणां संचितमर्थं हरन्त्यन्ये ॥

## SERVITUDE.

३८. सेवया धनमिच्छद्भिः सेवकैः पश्य यत्कृतम् ।  
स्वातन्त्र्यं यच्छरीरस्य मूढैस्तदपि हारितम् ॥
३९. शीतवातातपक्लेशान् सहन्ते ये पराश्रिताः ।  
तदंशेनापि मेधावी तपस्तप्त्वा सुखीभवेत् ॥
४०. एहि, गच्छ, पतोत्तिष्ठ वद मौनं समाचर ।  
एवमाशाग्रहग्रस्तैः क्रीडन्ति धनिनोऽर्थिभिः ॥

## MISCELLANEOUS

४१. शरीरस्य गुणानां च दूरमत्यन्तमन्तरम् ।  
शरीरं क्षण विध्वंसि कल्पान्त स्थायिनोगुणाः ॥
४२. निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।  
न हि संहरते ज्योत्स्नां चन्द्रश्चण्डालवेश्मनः ॥
४३. उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः  
पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥
४४. न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्रिपुः ।  
व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥
४५. उत्सवे व्यसने चैव दुर्मिक्षे राष्ट्रविप्लवे ।  
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥
४६. दुर्जनेन समं सख्यं प्रीतिंचापि न कारयेत् ।  
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ।
४७. दुर्जनः प्रियवादीति नैतद्विश्वासकारणम् ।  
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ॥
४८. स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा ।  
सुतप्तमपि पानीयं पुनर्गच्छति शीतताम् ॥
४९. बलिना सह योद्धव्यमिति नास्ति निदर्शनम् ।  
प्रतिवातं न हि घनः कदाचिदुपसर्पति ॥

५०. परोपकाराय वहन्ति निम्नगाः  
 परोपकाराय दुहन्ति धेनवः ।  
 परोपकाराय फलन्ति भूरुहः  
 परोपकाराय सतां विभूतयः ॥
५१. गुणी गुणं वेत्ति न वेत्ति निर्गुणः  
 बली बलं वेत्ति न वेत्ति निर्बलः ।  
 पिको वसन्तस्य गुणं न वायसः  
 करीच सिंहस्य बलं न मूषकः ॥
५२. कदर्थितस्यापि हि धैर्यवृत्तेः  
 न शक्यते धैर्यगुणः प्रमार्ष्टुम् ।  
 अधोमुखस्यापि कृतस्य बहेः  
 नाधः शिखायान्ति कदाचिदेव ॥
५३. नैवाकृतिः फलति नैव कुलं न शीलं  
 विद्यापि नैव न च यत्नकृताऽपि सेवा ।  
 भाग्यानि पूर्वतपसा किल संचितानि  
 काले फलन्ति पुरुषस्य यथैव वृक्षाः ॥
५४. कृष्णं वपुर्वहतु चुम्बतु सत्फलानि  
 रम्येषु सञ्चरतु चूतवनान्तरेषु ।  
 पुंस्कोकिलस्य चरितानि करोतु कामं  
 काकः कलध्वनिविधौ ननु काक एव

५५. अद्यापि नोज्झति हरः किल कालकूटं  
 कूर्मो बिभर्ति धरणीं खलु पृष्ठभागे ।  
 अभ्मोनिधिर्वहति दुस्सहबाड्बाग्निं  
 अङ्गीकृतं सुकृतिनः परिपालयन्ति ॥
-

# GLOSSARY

Abbreviations : M.=Masculine. F.=Feminine. N.=  
 neuter. Adj.=Adjective. Adv.=Adverb. P.=Parasmai-  
 da. A=Atmanepada. U:=Ubhayapada.

Page 1.

Wicked - दुष्ट (adj).

Caravan - सार्थ (m).

Load - भार (m).

Goldsmith - सुवर्णकार (m).

Page 2.

Egg - अण्ड (n).

Bear - क्रक्ष (m).

Calf - वत्स (m).

Draw - वह् with उद् I. (P.)

Cuts - खण्ड 10 (P.)

Present - उपहार (m.)

Path - मार्ग (m).

Virtue - धर्म (m.)

Window - वातायन (n.)

To rain - वृष् I. (P.)

To tear - हृ with वि 10 (P.)

Sheath - तूणीर (m.)

Page 3.

Beasts of prey - श्वापद (m.)

Roam - अद् 1st Conj. (P.)

Fisherman - धीवर (m.)

Oar - अरित्र (n.)

Cocoanut - नालिकेर (n.)

Spring - उत्स (m.)

Boar - किरि (m.)

Young-one - शावक (m.)

To come out - गम् with  
 निर् I. (P.)

Preach - दिक्ष् with उप 6. (P)

Misconduct - दुराचार (m.)

Washerman - रजक (m.)

Spade - रवनित्र (n.)

Umbrella - आतपत्र (m.)

Stain - कलङ्क (m.)

Page 4.

Wisdom - ज्ञान (n.)

Parrot - शुक (m.)

Letter - अक्षर (n.)

Obstacle - विघ्न (m.)

Dancing - नृत्य (n.)

Peacock - मयूर (m.)  
 Rains - वर्षा (f) (Always  
 Plural.)  
 Beginning - आरंभ (m.)

Page 5.

Sweetness - माधुर्य (n.)  
 Quench - नी with अप 1 (P.)  
 Establishment - प्रतिष्ठापन  
 (n.)  
 Benefit - हित (n.)  
 Storm - चण्डवात (m.)  
 Uproot - मूल with उद् 10  
 (P.)  
 Limit - सीमा (f.)  
 Brilliantly - उज्ज्वलम् (adv.)  
 Attract - कर्ष् with आ 1  
 (P.)  
 Prey - भक्ष्य (n.)  
 To flow - वह् with प्र 1 (P.)  
 Stone - शिला (f.)  
 Palanquin - शिविका (f.)

Page 6.

Materials - द्रव्य (n.)  
 Intellect - मति (f.)  
 Roar - विराव (m.)  
 Sought - मृग् 10 (P.) (use  
 passive voice.)  
 Gourd - कमंडलु (m.)

Page 7.

Court - राजसभा (f.)  
 Principle - तत्त्व (n.)  
 Axe - परशु (m.)  
 Light - प्रभा (f.)  
 Shade - छाया (f.)  
 Able - समर्थ (adj.)  
 Sweet - मधुर (adj.)  
 Long - दीर्घ (adj.)  
 Broad - विशाल (adj.)  
 Holy - पुण्य (adj.)  
 Stout - पीन (adj.)  
 Thirsty - तृषित (adj.)

Page 8.

Dried - शुष्क (adj.)  
 Sharp - निशित (adj.)  
 Fierce - चण्ड (adj.)  
 Audience - सभ्य (m.)  
 Deep - अगाध (adj.)  
 Charming - मधुर (adj.)  
 Low - निम्न (adj.)  
 Improper - अनुचित (adj.)  
 Wholesome - पथ्य (adj.)

Great - परम (adj.)  
 Small - तनु (adj.)  
 Clear - निर्मल (adj.)

Page 9.

Market - आपण (m.)  
 Sale - विक्रय (m.)

Uncle - मातुल (*m.*)  
 Prowess - पराक्रम (*m.*)  
 Withdraw - हट् with सम्  
 and प्रति I. (*P.*)  
 Endeavour - उद्यम (*m.*)

Page 10.

Minister - सचिव (*m.*)  
 Tortoise - कूर्म (*m.*)  
 Duty - धर्म (*m.*)  
 Of bad taste - अनास्वाद्य  
 (*adj.*)

Alms - भिक्षा (*F*)  
 Shepherd - मेषपालः (*m.*)  
 Flock - अजवृन्द (*n.*)  
 To bear fruit - फल I. (*P.*)  
 Equal to - सम (*adv.*)

Page 11.

Hate - द्वेष (*m.*)  
 Preferable - श्रेयस् (*adj.*)  
 Greater - पर (*adj.*)  
 Astronomy - ज्योतिः शास्त्र  
 (*n.*)  
 Since - प्रभृति (*ind.*)  
 Banian tree - वटवृक्ष (*m.*)

Page 12.

Boat - पुव (*m.*)  
 Calmness - शान्ति (*f.*)  
 Kindness - कृपालुता (*f.*)

Page 13.

Cage - पञ्जर (*m.*)  
 Only - एव (*ind.*)  
 Pit - गर्त (*m.*)  
 Collection of stone - शिला  
 संग्रहात (*m.*)  
 Permission - अनुज्ञा (*f.*)  
 Fortitude - धैर्य (*n.*)  
 Retinue - परिजन (*m.*)  
 Forsake - त्यज् with परि  
 1. (*P.*)  
 For the sake of - कृते (*ind.*)

Page 14.

Queen - राज्ञी (*f.*)  
 Take rest - श्रम् with वि  
 4. (*P.*)  
 Ancestors - पूर्वजाः (*m.*)  
 Cheerful - प्रहृष्ट (*adj.*)  
 Insolence - दर्प (*m.*)  
 Reverence - आदर (*m.*)  
 सत्कार (*m.*)  
 Elder - ज्यायस् (*m.*)  
 Love - अनुराग (*m.*)  
 Court of Justice - न्यायसभा  
 (*f.*)  
 Consequences - फल (*n.*)

Page 15.

Free from obstacles  
 निर्विघ्न (*adj.*)  
 Victorious - जयिन् (*m.*)



Flourish - वृध् 1. (A.)

Your honour - तत्र भवत्

Utterance - सरस्वती (f.)

Rebirth - पुनर्भव (m.)

Act the part of a friend  
towards co-wives -

सपत्नी जने सखी वृत्ति  
कुरु.

Polite - दक्षिण.

Attentive mind - सावधान  
मनस्.

Page 16.

As well as - च (ind.)

Milkman - गोप (m.)

Desist - रम् with वि. 1 (P.)

Impudence - अविनय (m.)

Mad - उन्मत्त (adj.)

Fraud - कपट (m.)

Mud - पङ्क (m.)

Thigh - ऊरु (m.)

Page 17.

Wild fire - दाव (m.)

Sacrificial - यज्ञिय (adj.)

Modesty - विनय (m.)

Worthlessness - असारता  
(f.)

To escape निवृत्तं गन्तु

Page 18.

Rope - रज्जु (f.)

Footstep - पद (n.)

Policemen - रक्षापुरुष (m.)

Inhabited - निषेवित (adj.)

Arbitration - निर्णय (m.)

Chamber of worship - पूजा-  
गृह (n.)

Page 19.

Astry - उत्पथं (adv.)

Opportunity - समय (m.)

Nourished beauty - सौन्दर्य  
अपुष्यत्.

Row - पङ्क्ति (f.)

Page 20.

Debtor - अधमर्ण (m.)

Suspicious - साशङ्क (adj.)

Natural - प्रकृति (f.)

One possessing a bodily  
form - शरीरिन् (m.)

Householder - गृहिन् (m.)

As it were - इव (ind.)

Kingly quality - नृपगुण

Approachable - अभिगम्य  
(adj.)

In a visible form - साक्षात्  
(ind.)

Perfect - साधु (adv.)

Should not wish evil - द्रोहं  
न कुर्यात्

Avoid - ह् with परि.

## Page 21.

With care - सावधान (*adj.*)

Plenty - समृद्धि (*f.*)

For fear of criticism -

गुणदोष विवेचन भयेन

Waste - क्षि I. (*P.*)

Exercise - व्यायाम (*m.*)

To become elated - हृष्  
with प्र 4th Conj. (*P.*)

To get depressed - सद्  
with वि 1st Conj. (*P.*)

Speak ill - दुष् 4th Conj.  
(use in casual.)

## Page 22.

Adverse fate - प्रतिकूल दैव  
(*n.*)

Nectar - अमृत (*n.*)

Can bend - नमयेत् ।

Except - कृते (*ind.*)

To give offence to - दू 5th  
Conj. (*P.*)

Properly - यथायोग्य (*adv.*)

Powerful - बलवत् (*adj.*)

Sand - सिकता (*f.*)

Pressing diligently - यत्नेन  
पीडयन्

## Page 23.

Beautiful - चारु (*adv.*)

Greatness - विभूति (*f.*)

Stream - कुल्या (*f.*)

Pond - पल्लव (*n.*)

Courage - धृति (*f.*)

Work - ग्रन्थ (*m.*)

## Page 24.

Palanquin - शिविका (*f.*)

Measured - अमिमीत (Imper-  
fect III person singular  
of मा - to measure 3rd  
Conj. (*A.*)

Captivate - ग्रह् 9th Conj.  
(*P.*) (use the Past Parti-  
ciple.)

With lotus-eyes - पद्माक्षी  
(*f.*)

Liberated - मुक्त (*adj.*)

Diligently - सामर्थ्येन (*adv.*)

## Page 25.

May you live long -  
चिराय जीव.

Peaceful - शान्ति (*adj.*)

When the elder brother  
remains unmarried -  
ज्येष्ठे अनूढे

Full of dangers - अपाय-  
निरन्तर (*adj.*)

Patience - क्षमा (*f.*)

Foreign country - विदेश (*m.*)

Who speak sweetly  
प्रियवादिन् (m.)

Page 26.

Violent wind - जञ्झावात  
(m.)

Restraining - निरुध्य

Possible - साध्य (adj.)

Stricken with grief -  
दुःखाहत

To resist - प्रतिविरोधुं  
(adv.)

Hospitality - आतिथ्य (n.)

Page 27.

In a short time - अचिरेण-  
कालेन

To accommodate - आस्था -  
पयितुं

Innocent - अनपराधिन् (m.)

Better - चरं (ind.)

Starvation - अनाहार (m.)

Peace - संधि (f.)

Page 28.

Famine - दुर्मिक्ष (n.)

Attentive mind - अवहित-  
मनस्

Livelihood - वृत्ति (f.)

Harsh speech - परुषवाक्य  
(m.)

Next world - अमुत्र (ind.)

Solitary - (निर्जन) (adj.)

Suited - युक्त (adj.)

Calamity - आपद् (m.)

Page 29.

Real form - सत्यरूप (n.)

Right path - सन्मार्ग (m.)

His Majesty - महाराजः  
(m.)

Purchaser - क्रयिन् (m.)

Page 30.

Piety - भक्ति (f.)

Reverence - श्रद्धा (f.)

Iron - अयस् (n.)

Existence - भाव (m.)

Under any circumstances  
येन केनापि प्रकारेण

Page 31.

Bitterly - करुणं

Bottom - अधोभाग (m.)

Assuming - स्वीकृत्य

Three-eyed God - त्र्यम्बक  
(m.)

Continuous - अविरत (adj.)

Page 32.

Sandal paste - चन्दन पङ्क  
(m.)

Festival - उत्सव (m.)

Jaw - चिबुक (n.)

Covered with blood - रवि-  
रलिप्त (*adj.*)

Shelter - रक्षक (*n.*)

Self-restrained - संयमिन्  
(*m.*)

Silent - मूकजीव (*ind.*)

Be gracious - प्रसीद.

Jewel - रत्न (*n.*)

Page 33.

Carefully - सावधान (*adv.*)

Post - पद (*m.*)

Surveyors - भूमापक (*m.*)

Periodically - काले काले.

Inhabitants - निवासिन् (*m.*  
*n. & f.*)

In the face of - सम्मुख;  
अभिमुख (*adv.*)

Handful of flowers - पुष्पा-  
ञ्जलि

Page 34.

Saw - क्रकच (*m.*)

Page 35.

Collyrium - अञ्जन (*n.*)

Grammarians - वैय्याकरण  
(*m.*)

Impropriety - अयुक्तता (*f.*)

What little - यत्किञ्चित्

Page 36.

Keeper of the fort - दुर्गपाल  
(*m.*)

Sacred - पुण्य.

Moss - शैबल (*m.*)

Softness - नरद्वय (*n.*)

Throughout my life - याव-  
जीव.

Eminent king - राजश्रेष्ठ (*n.*)

To overlook - ईक्ष with उप  
1st (*conj.*) (A.)

With poor range - अल्प-  
विषय (*adj.*)

Page 37.

Disgrace - परिभव (*m.*)

Well-behaved - विनीत (*adj.*)

Hospitable - आनिध्यकारिन्  
(*m.*)

Revolving - परिवर्तिन् (*adj.*)

Page 38.

On all sides - समन्ततः  
(*Ind.*)

Wall - भित्ति (*f.*)

Opposite - सम्मुख (*adj.*)

Summer - ग्रीष्म (*m.*)

Nest - कुलाय (*m.*)

Venerable - पूज्य (*adj.*)

Worldly pleasure - संसार  
सुख (*m.*)

## Page 39.

- Horn - शृङ्ग (*n.*)  
 Brown - कपिश (*adj.*)  
 Yellow - पीत (*adj.*)  
 Wholesome - पथ्य (*adj.*)  
 Jump - प्लु 1st conj. (*12.*)  
 Noble - अभिजात (*adj.*)  
 Bark - भष् 1st Conj. (*P.*)  
 Bray - चीत्कारशब्दं करोति.  
 To rouse - प्रबोधयितुं.

## Page 40.

- To escape - अय् with परा  
 1st conj. (*A.*)  
 To be awake - जागृ II. conj.  
 Paras.  
 To meddle with the duties  
 of others - परकार्येषु  
 प्रवेशं कृ 8th conj. (*P.*)  
 Hen - कुक्कुटी (*f.*)  
 Golden egg - हेमाण्ड मोक्षं  
 कृ. 8th conj: (*P.*)  
 Bemoan - क्रन्द् with आ 1st  
 Conj. (*P.*)  
 Or else - नोचेत्  
 To loose - नश् 4th Conj (*P.*)  
 (Casual)  
 In the maintenance of the  
 family - कुटुंब भरणे

To spend - व्यय् 10th conj.  
 (*P.*)

At leisure - यथावकाशं  
 (*adv.*)

To appropriate - आत्मसा-  
 त्कर्तुं

## Page 41.

Hit upon a plan - उपायं  
 अचिन्तयत

Charming - रम्य (*adj.*)

Beak - चञ्चु (*f.*)

Same colour - एकवर्ण (*adj.*)

Gait - गति (*f.*)

Resemble - कृ with अनु  
 8th Conj (*P.*)

To open - दा with वि and  
 आ 3rd conj. (*P.*)

Oppressed - आर्त (*adj.*)

Pool - जलाशय (*m.*)

Spotted body - चित्रशरीर  
 (*n.*)

To muse - ध्यै 1st conj (*P.*)

Push - गुल्म (*m.*)

To extricate - उन्मोचयितुं.

Tore to pieces - शकली-  
 चकार.

## Page 42.

Alike - सम (*adv.*)

Like you - त्वादृश (*adj.*)

To come against - स्कन्द  
with अव 1st conj. (P.)

Villager - ग्रामिक (m.)

Prowess - वीर्य (n)

Thick friend - दृढ स्निग्ध.

Attack क्रम् with आ 4th  
conj. (P.)

Way for escape - मोक्षोपाय.

Page 43.

Pretended to be dead -  
मृतवत् आत्मानं समदर्श-  
यत्.

Whisper - कर्णेजप् 1st  
Conj. (P.)

Come across - धा with सम्  
3rd Conj. (P. & A),

To observe a vow - व्रतं  
अनुतिष्ठ 1 Conj. (P.)

Whereby - यतः (ind.)

Page 44

Wet - आर्द्र (adj).

Violation - भङ्ग (m.)

Safely - क्षेमेण.

Ill omens - दुर्निमित्त (n.)

Dissuade - वृ with नि 10th  
Conj.

Expected - आशङ्कित.

Overpowered with grief-  
शोकाभिभूत (adj.)

Eaten to its satisfaction -  
यथेष्टं भुक्त्वा.

To run against - लङ्. 1st  
Conj. (A.)

Page 45.

Insignificant - श्रुद्र adj.

May be of use to you -  
उपकारी भवेयम्.

Sometimes - कदाचित्.

To get out - वह्निर्गन्तुम्.

Grateful - कृतज्ञ (adj.)

Astrologer - दैवज्ञ (m.)

End is drawing near -  
सन्त्युः आसन्नोऽस्ति.

Impending - संनिहित.

Predict - दिश् with सम्  
and आ 6th Conj. (P.)

How long will you live.  
कियन्तं कालं जीवे:

How could he foretell-  
कथं पूर्वं समादिशेत्.

Page 46.

Public Scandal - लोकाप-  
वाद (m.)

Box - मञ्जूषा (f.)

Set it afloat - प्लावयति  
स्म.

To bring up - पुष् 10th  
Conj (P.)

Eager - उत्सुक (*adj.*)  
 Archery - धनुर्विद्या.  
 In full - संपूर्ण. (*adv.*)  
 To approach - अधिगन्तुं.  
 Waiting for an opportunity -  
 समयान्वेषिन्.  
 Leech - जलदूका (*f.*)  
 Thigh - ऊरु (*m.*)  
 Disturbance of sleep -  
 निद्राभङ्ग.  
 Endurance - सहिष्णुता (*f.*)

Page 47.

Should not occur - नोदि-  
 यात्.  
 In times of need - कार्यकाले  
 To secure - आक्रष्टुं.  
 At all - मनागपि.  
 To cover - प्रच्छादयितुं.  
 However - तथापि.  
 Except with the monkey  
 banner - कपिध्वजात् कृते.  
 Communicate - विद् with  
 नि (use in causal.)  
 Implore - याच् 1st Conj.  
 (U.)  
 Please show me favour -  
 मयि दयां कुरु.  
 Taking leave of आपृच्छय.

Page 48.

Prey - भक्ष्य (*n.*)  
 Sorrowful mind - खिन्न-  
 मनाः.  
 Set him free - विसर्ज  
 Who deserved it - यः  
 राज्याहः आसीत्.  
 As much wealth as he  
 wanted - यथेष्टं धनं.  
 Any where - क्वचिदपि (*ind*)  
 To raise an army - सेनां  
 प्रतिष्ठापयितुं  
 Entire - अखिल (*ind*)  
 Entrusted - न्यवेशयत्.

## Sanskrit—English.

Page 49.

वाति - blows.  
 विकसति - Bloosoms.  
 प्रवहति - flows.  
 लोखिनी - Pen.  
 तक्र - Buttermilk.  
 कूजन्ति - Sing (cry).

Page 50.

भ्रमन्ति - hover.  
 विमलं - Clear.  
 सारमेय - Dog.  
 उष्ण - heat.  
 अङ्कुर - Sprout.

## Page 50

निदाघ - Summer.

घर्म - Heat.

तृष्णा - Greed.

प्लवन्ते - Jump,

मण्डूक - Frog.

पिपीलिका - Ant.

पिच्छ - The tail of a peacock.

## Page 51

उह्यते - Is drawn.

प्लव - Boat.

दाव - Wild fire.

अङ्गार - Charcoal.

भस्त्र - Bellows.

मत्कुण - Bug.

आखु - Rat.

प्रसिद्ध - Well known.

परशु - axe.

विकार - Transformation, change.

आकृति - Form.

विश्वास - Belief, trust.

कल्लोल - Wave.

प्रतिक्षणं - Every moment.

आलस्य - Laziness.

## Page 52

प्रकर्ष - Greatness.

सेतु - Bridge.

धार्मिक - Virtuous.

कलञ्ज - Tobacco.

## Page 53

लोष्ट - Stone.

सत्र - Sacrifice.

वल्मीक - An ant-hill.

प्रतिक्रिया - Revenge.

आलोचयत् - Thought over

दुस्वत - harsh word

त्रास - Fear.

उत्प्लुत्य - Jumping.

रन्ध्र - Hole.

## Page 54

निर्मन्स्यमान - Reproved.

अन्यथा - Otherwise.

प्रत्यभिज्ञानन्निव - As if recognising.

कूल - Bank.

पराङ्मुख - Indifferent.

शृङ्गहीन - Without horn.

नकुल - Mongoose.

यज्ञियं कर्म - Sacrificial rite.

## Page 55.

संभार - Articles.

असकृत् - Often.

व्याप्य - Pervading.

साधुपदवी - The path of virtuous men.



विमृश्य - Examined.

सूची - Needle.

शल्य - Thorn.

Page 56.

अतिक्रामितुं - To transgress.

रति - Desire.

पुराकृतेन कर्मणा - By actions done in a previous birth.

किं नाम त्वया कृतं - What was done by you.

प्रत्युपकार - Services done in return.

अपनेतुं - To reciprocate.

भू with प्र - To be able.

बहुधा - Variously.

Page 57.

संभाव्य - Having honoured.

शाल्मलि - A silk-cotton tree.

अवसन्नायां रात्रौ - When night had ended.

कृतान्त - God of death.

लुब्धक - A hunter.

न जाने... भविष्यति - I do not know what undesirable evil (event) will happen.

कर्तव्यं कार्यं - Action to be done.

आलोचयामास - Thought over.

दुर्वृत्तः - Of bad conduct.

दाराः - Wives.—Note That word will always come plural.

वंशहीनः - Without family.

धार्मिक - Religious person.

दानधर्मादिक - Charity, religion and others.

पश्यैतावान्... विरहः— See such is my absence (greed).

यस्मैकस्मैचित् - To another one.

लोकवादः - Common popular belief.

दुर्निवार - Irresistible.

न विश्वसनीयं - Should not be trusted.

यावत् हिरण्यकः, etc. - Not sooner did Hiranyak etc.

मामैवं - Don't do so

Page 58.

ततः पश्चात् छेत्स्यसि - thereafter thou shalt cut

कोमल - Soft.

यावन्मेदन्ताः etc. - Use, as long as.....so long, etc.

यावच्छक्यं - As for as possible.  
 ब्रुट् - To break.  
 यथा शक्ति - According to your mite.  
 नीतिश्च...वर्तते - Even the code of morality is such.  
 सकलशास्त्रपारङ्गतः - Who had mastered all sciences  
 लब्धकीर्तिः - One who has obtained fame.  
 द्राक् - Quickly.  
 प्रबुद्ध - Clever.  
 शासन शतेन योजयिष्यामि - I shall confer on you a hundred grants (presents).  
 तथ्यवचनम् - True word.  
 विद्या विक्रय - Sale of learning.  
 पुनस्तु - But.  
 नामत्यागं करोमि - I shall give up my name.  
 सालभक्षिका - A toy.  
 कीदृश - Of what kind.

Page 59.

हे निर्ममता - Disinterestedness towards one's body.  
 नित्यानित्यवस्तु विचारः - Discussion over things

permanent and temporary.

औदार्यम् - Liberality.  
 सदाचारसपन्न - Possessing good conduct.  
 निर्ममता - Unselfishness, want of pride.  
 भषण - Barking.  
 न्यवारयत् - Prevented.  
 अतिवाहन - On account of over work.

मुमूर्षुः - About to die.  
 सस्यक्षेत्र - A corn field.  
 नियुक्तः - Was left.  
 व्याघ्रबुद्ध्या - Having mistaken it for a tiger.

Page 60.

धूसर कम्बल - A shawl of greyish colour.  
 धनुः काण्डं सज्जीकृत्य - Having made a bow ready.  
 एकान्ते स्थितम् - Lay in wait.  
 पुष्टाङ्गः - With fat limbs.  
 चीत्कार - Braying.  
 लीलयैव - With ease.  
 पिप्पल - A fig tree.  
 विलापं - Cry, Lamentation.

बालापत्य - Young one.  
 सर्प विवरं यावत् - As far  
 as the serpents hole.  
 पङ्क्ति क्रमेण - By rows.  
 राव - Cry.  
 तथानुष्ठिते तद्वृत्तम् - When  
 it was done so, it so  
 happened.  
 हेमन्तसमय - Winter sea  
 son.  
 शीत...कलेवरम् - With  
 body shivering with cold.  
 प्रकृष्ट - Excessive.  
 शान्ति - Relief.  
 नकथंचित् - By any means.  
 वह्निक्कण - Piece of fire.

Page 61

गुञ्जाफल - A berry of red  
 colour (குஞ்சா மணி).  
 फूत्कुर्वन्तः - Blowing with  
 their mouths.  
 साटेपः - Expanding, spread-  
 ing.  
 आस्फालितः - Struck.  
 उपरतः - Died.  
 क्षीणपापः - Freed from sins.  
 निभृतं - Concealed.  
 अङ्गण - A courtyard.

किं न कोरमि - Why sho  
 I not do so.

तथाविध - In like manne

Page 62.

घोराकृति - Of terrible fo  
 शूकर - A boar.

घनघोरगर्जन - Deep  
 terrible roar as thunde

प्रथम बभुक्षा - For the f  
 appetite.

निःस्वादु - Tasteless.

स्नायुवन्ध - A string m  
 of sinew.

निर्भिन्न - torn, pierced.

सततं - Always.

वारं वारं - Repeated  
 again and again.

Page 63

कनकसूत्रानुसरण प्रवृत्तैः

While engaged in followi  
 the gold string.

वर्षासु - In the rainy se  
 son.

नाथ - Lord.

निमज्जनस्थानं - Bathi  
 place, plunging place.

मृताहं - One about to die  
 on the point of death.

हृद् - A large and deep po  
 of water.

शक - Hare.

जपादाहतिभिः - By the trampling of elephant's feet.

णित - Reduced to atoms

तीकार - Revenge.

पितः - Sent.

न्द्रसरोरक्षकाः - Keepers of the lake of the moon.

ःसारिताः - Driven out.

नुचितं - An improper action.

रमस्माकं रक्षिताः - Translate this "have for a long time been my guards".

शाङ्क - One having the mark of a hare.

सिद्धिः - Fame, celebrity.

णिधेहि - Please attend (to what I say.

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येवं - If it is so.

णामं कारितः - Was made to bow.

वं वारन्तरं विधास्यते - He will not do so again.

वेर - Fisherman.

विष्यदर्थ - Future event.

माणभावात् - In the absence of proof.

जालापसारितः - was thrown out of the net.

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बुद्धिरहित. - Devoid of sense.

केवलं शास्त्रपराङ्मुखः - Indifferent to the study of sciences.

काङ्गुणो विद्यायाः - What is the use of learning ?

पूर्वदेश - Eastern country.

राजप्रतिग्रहः - A king's gift or grant.

महानुभावः - A respectable person.

विद्याप्रत्ययः क्रियते - (We) shall put our learning to test.

अस्थिसंचय - The collecting of the bones.

निषिद्धः : Was prevented.

लोकोत्तर - Extraordinary

विक्रिया - Change.

उल्का - A torch.

आमरणान्त - Until death,

प्रणय - Affection, attachment.

तत्क्षण भङ्गगुर - Disappearing in the same moment.

मुक्ताफलश्रियं - The beauty of a pearl.

वाक्पटुता - Eloquence in speech

श्रुति - Hearing, or Veda

प्रकृतिसिद्ध - Inborn, natural

उत्पलकोमल - Delicate as a blue lotus

कर्कश - hard

शिशिर - Cold

कुसरित् - A small stream

ब्रह्महन् - One who has murdered a brahmin

स्वजनायते - Acts as a relative

श्मशानमपि सेवते - Goes even to burial ground

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परिधान - a garment

निःस्व - Devoid of wealth

शय्या - Bed

श्रीः गुणानां प्रकाशिनी - Wealth is the manifestor of qualities (wealth reveals the qualities)

निष्प्रतापा - Without prowess.

कलुषीकृतः - Obscured, tainted

संवन्धं गोपयन्ति - Conceal their relationship.

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उद्योगिन् - An industrious man

कापुरुष - A coward.

अनुद्योगेन - Without effort

करतल - Palm of the hand

प्राक्तन कर्म - Act done in a previous life

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वाजिमख - A horse sacrifice

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कर्मकार - A blacksmith

भस्त्र - Bellows

हारितं - Lost

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अन्तरम् - Difference

क्षणध्वसिन् - Perishable in a moment.

व्यवहारेण - In the course of business

दुर्भिक्ष - A famine.

राष्ट्र-विप्लव - Destruction of a kingdom.

अन्यथा कर्तु - To make it otherwise

निदर्शन - Example.

प्रतिवात - In a direction contrary to the wind

